Christian Mind Healing

HARRIET HALE RIX

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Christian Mind Healing

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Christian Mind Healing

BY

HARRIET HALE RIX

A Course of Lessons in the Fundamentals of New Thought

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The Master Mind Publishing Co.
Los Angeles, Cal., U. S. A.
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Table of Contents

LESSON I.

THE STATEMENT OF BEING.

The Preparation. Truth the Foundation.—Ignorance the cause of suffering.—Knowledge of truth sets free.—The universal demand for happiness fulfilled by truth. The Great First Cause is affirmed in all creation.—Denial of God impossible. The Three-fold Benefits: Therapeutic, ethical, religious. God is.—Axioms. The All-Good.—The terms relative and absolute good explained. God is Life and Love; God is Truth, Intelligence, Substance; God is Omnipresence, Omnipotence and Omniscience. Man; His relationship to God, His Work. Practice 11–16

LESSON II.

SCIENTIFIC DENIAL.

Intelligent Method.—Denial of evil sets free. But One Power. Evil Defined.—Its nothingness revealed by Jesus.—Race-lies conquered through denial. The Old Teaching.—Belief in two powers creates confusion. The First Commandment.—Good is all.—What we serve, serves us. Spirit and Matter Defined, one real the other unreal. Illustration of Healing.—Paralysis. The Cleansing Power.—Effect of denial.—Both denial and affirmation necessary. The Baptism of Water.—John the Baptist.—Repentance. Denials in Religion.—Avoid mere forms.—The Cross of Christ. Contradicting the Senses when necessary!—Deny false appearances. A Good Guide.—Reason valued above senses as guide. Practice 17–22

LESSON III.

AFFIRMATION AND FAITH.

Spiritual Weeding; its law recognized. Affirmation Constructive.—Denial destroys, affirmation builds up Principle, the Basis.—Deny unbelief and fear. The Practice of Affirmation.—Value of true ideals.—Illustration of power of faith in business. Faith Vitalizes.—Faith the life principle in affirmation.—Drop weak hope.—Faith active. The Faith of Jesus Christ.—The basis of miracles.—Need of abiding and continuing in truth. All Have Faith; not a special gift to a few.—Faith in every act. Belief versus Faith.—Where belief is blind.—Faith a rock. Healing.—not from without but from within. Truth, the Healer.—Health and regeneration one.—God the only health and healer.—Deny doubt. Meditation. For Daily Practice 23–28

LESSON IV.

THE CREATIVE WORD.

The Word, Where Found.—Look within for truth—Unity of God, The Word and Man. Mind Radiates.—Man the radiation of God.—Form, the expression of man.—Words build. Concentrate on Spiritual Things.—Practice right thinking.—Inspirational music and painting.—Intellectual knowledge not complete. Wisdom and Power.—The Key to all knowledge.—Result of right concentration. Right Speech.—Quotations from Joel, Solomon and Jesus Christ on the power of the Word. The Body.—A recording machine to mind.—Every thought is made visible. From Mortal Dependence to Spiritual Independence.—Mortal man a failure.—Divine man self-

reliant, self-sustaining. Using the Word of Truth.—Success demands its steady, daily application.—Different examples given suggesting its use. The Fruits of the Word.—Result of knowing God as Health, Defense, Support.—Illustration showing Divine Guidance away from danger.—Fairy tales containing lessons on the Magical Word. For Daily Practice and Meditation.....29–36

LESSON V.

SPIRITUAL UNDERSTANDING.

Returning to Your Own.—Paradise lost and regained.—Avoid poverty of thought. Man's Journey Home.—Deny separation from God. —True Perception Heals the Eyes.—Demonstration showing that sight is spiritual, not physical. Cosmic Consciousness.—Possible to all. Understanding Jesus Christ.—Not personal.—Indwelling spirit. —As Master and Savior, one with all. The Living Christ Within. —All powerful.—Blood and flesh of Jesus Christ considered.—Soul Communion. Preaching the Kingdom of Heaven.—All are to preach and heal.—The Kingdom of Heaven on the earth.—The gospel of joy.—Seeking the Kingdom within. The New Birth.—Nicodemus, a type.—The Pentecostal-day.—True baptism. Repentance and Discernment.—Repentance establishes understanding.—Difference between intellectual and spiritual understanding of truth. Spiritual Illumination.—Based upon love and devotion to God.—Service to man.—The covenant. Wisdom, the Principal Thing.—Solomon's wise choice.—Result The Heavenly Vision.—The Heights.—Revelation. For Meditation. 37–45

LESSON VI.

PRAYER AND CONCENTRATION.

Desire and Wisdom.—Three conditions for success.—Intelligent prayer. —Desire governed by principle. Scientific Believing and Receptivity.—True scientific faith.—Openness to good. Supplication vs. Acknowledgment.—Why prayers are not answered.—God, our banker. The Prayer of Thanksgiving.—The law of increase.—Illustrations. Counting One's Blessings.—Illustration showing the power in cheerfulness and thanksgiving to heal. The Importance Jesus Gives to Prayer.—Watch, pray always, keep awake, forgive. God not changed by Prayer. Knowing God as changeless and co-operating with this.—Prayer is for man's benefit. God Knows Your Need.—What constitutes scientific prayer. Seeking the Universal Good.—Whole world included. The Soul of the Lord's Prayer.—Its power and aim. "Our Father," "Hallowed Be thy Name," "Thy Kingdom Come," "Give Us This Day Our Daily Bread," "And Forgive Us Our Debts," "And Lead Us Not Into Temptation," "For Thine Is The Kingdom."—The Lord's Prayer explained. Concentration.—Meditation and concentration defined.—Revelations and Visions.—A mistake corrected. A Daily Practice of Prayer.—Madam Guyon's "Simple Method of Prayer."....47–58

LESSON VII.

ORIGIN EXPLAINED.

Sensuality and Heredity Denied. The Practice of Healing.—Remarks on method. A Personal Experience.—Concentrating on "Only the good is true." Our Estimate of Life.—Ignorance, the basis of suf-

fering, and must be denied. Belief in Flesh Origin.—Accounting for suffering and sensuality. Healing Sensuality.—Its cause removed, man becomes free.—Intemperance met by understanding love. Man's Pure Conception.—God, the only creator.—Man birthless and deathless. The Law of Identification.—The power of thought.—Heredity.—Man's escape.—Divine Inheritance. Man's Birthright From God. An Instance of Self Healing. Healing the Poverty Thought.—Claim unlimited good, absolute prosperity. The Fatherhood of God. The Purpose of Life.—To demonstrate perfection. How to Heal.—Not suggestion or will power. A Formula of Healing. Absent Treatment. Attitude Towards Personality. Putting Away Medicine, Self-Indulgence and Prejudice. Realize the Spirit or Meaning of the Formula. First Treatment..... 59–67

LESSON VIII.

Denial of Deception.

Second Healing Lesson.—Duality denied, unity affirmed. Avenues of False Suggestion.—The way to establish self-knowledge. Closing These Avenues.—Freedom and independence the result of firmness to truth. The Marriage of Ideas.—Unity of God and man, capital and labor, joy and prosperity. Twoness denied. The Delusion of Growth and Development.—The Diamond and the Soul.—A Comparison to aid denial of growth. Ancient Race Deceptions.—Death denied.—Disease, not punishment, but result. Fear and Worriment Disastrous Errors. Health Laws Spiritual, Not Material.—Study health, not disease.—The body. The Power of the Imagination.—An illustration of self-hypnotism. Dominion Over All Things.—Denial of physical power.—Strength inexhaustible.—Spirit all-powerful. Self-Mastery Rules the External World.—Overcoming storms within and without, drowning, old age, and loss. The Personal Self Denied.—How to let go of sensitive pride, injured feelings, imposition and tendency to catch cold. False Teaching and Teachers.—Half truths and side lights.—Safety is certain alone in pure Christianity. The Second Treatment..... 69–77

LESSON IX.

Forgiveness of Sin.

Preparatory Meditation. Scientific Basis for Forgiveness.—No reality in evil.—The supremacy of good. Dynamiting Self-righteousness.—"Neither do I condemn thee." Disease and Death Caused by Sin.—Jesus healing palsy through forgiving sin. Mere Morality Not Good Enough. Whatsoever is Not of Faith is Sin.—Negativeness a form of sin.—Jesus and the blind man. Reason of disease in good people. The Morally Careless.—Why such seem happy, healthful. The Greater Righteousness.—Three degrees: morality, spirituality and cosmic consciousness. Deliverance From Death.—Death hypnotic—. Truth de-hypnotizes. Jesus Christ and Moses.—Why Jesus came a Hebrew.—Moses a type of morality.—The call from bondage.—The Sermon on the Mount. Anger Overcome.—The higher law. Lust Overcome.—Mental adultery.—Transmutation. Non-Resistance to Evil.—A Christian gauge.—Fully possible. Love your Enemies.—Love converts enemies into friends, cursings into blessings. Personality and Selfishness Denied.—The only sin.—Self sacrifice a benefit.—Complete forgiveness necessary. Perfect as God.—Man absolute. Denial of Sin, The Third Treatment..... 79–89

LESSON X.

Establishing Faith, Overcoming Fear.

Deliverance From the Sense of Sin.—Proof of Divinity essential. Memory Trained.—Drop the past. Spiritual Treatment in Emergencies.—Right mental attitude for weakness, delirium and threatened death.— Illustration. Healing Children.— Like mirrors.— Provide love and knowledge of the Word. Symbolic Aids in Healing.— Unity of form and ideas.—Correspondences. The Meaning of the Bible.—As a guide in character building. The Significance of the History of Israel.—An account of "Everyman." Establishment of Faith.—Conflict between truth and error. The Mental Upheaval Produced by Truth.—Error uncovered. Loyalty to Truth Wins.— A sure foundation necessary. No discouragement. The Mastery Over Fear.—Mortality its origin.—Truth its master. The Torments of Foolish Fear Illustrated. Love Conquers Fear. Treatment Against Fear. 91–99

LESSON XI.

Ignorance and Foolishness Denied.

The Will of God, All in All.—No mortal will in truth. Success, God's Decree for Man.—The absolute path to success found. The Power of the Name of God.—God recognized as joy, Jesus Christ, peace, life and health. Intensified Spiritual Education.—From within, out. The Man of God.—God's man described. Ignorant Limitations of God.—Spiritual healing unlimited.—Man innocent, guiltless. Reaction and Contagion Not to Be Expected.—No law of sickness. The Thieves, Evil and Matter, Crucified.—The "Malefactors" and resurrection. The Impersonality of Man.—Not body.—Karma denied. Evil is as Nothingness to God. The Folly of Psychical Development.—Freedom for the soul.—Experience denied first place. No Chance or Happenings in Truth.—Law governs all. Half Truths that Deceive.—Truth no mixture. The Corruptible Must Put on Incorruption.—The renewal of the mind and body. The Discrimination of the Christ.—Separating reality from unreality. Fifth Treatment, Ignorance and Foolishness Denied..... 101–110

LESSON XII.

Spiritual Baptism.

Imagination, a Power and a Name of God.—Active Agent in Creation. The Value of Silence.—Several forms of silence. The Formative Power of Silence.—God's workshop. Sartor Resartus. Too Much Talk a Waste.—Longfellow on silence. Illustration of the Triumph of Silence. The Silent Ones.—Quotation from Carlyle. No Act of Devotion to Principle, Wasted or Useless.—The Value of practice. Study Jesus Christ.—New cloth on old garments. True Service to Humanity.—Love's voice and way. Independence of External Influences.—Conquer present limitations.—Your right place. True Self-Sacrifice is Gain.—The dream of mortality finished. The Great Yea and Amen.—Quotations from Job. The Final Treatment, a Spiritual Baptism. 111–119

Preface

Real life began for me when the message contained in this book was revealed. It was a veritable new birth, and I owe all that I am and have to its light. From a negative condition of self-depreciation and gloom, this message has lifted me into immortal faith in my own possibility and that of all men. In meekness and gratitude to God, and to those blessed souls who became avenues of His revelation to me, I send forth this little book, trusting that others may find through it the joy of life.

For over twenty years these lessons have been given, in individual and class instruction, to thousands of students, and it was largely because of the demand for them that I undertook the work of having them published. For one year past they have been running as a serial in the magazine, "The Master Mind" (Los Angeles, Mrs. Annie Rix Militz).

Through the application of the principles taught herein I have had the satisfaction of seeing the weak in character made strong, dross turned to pure gold, every form of misery and disease healed, and hope, faith and love, take the place of doubt, despair and materialism. In the larger field of its activity, my prayer is that the harvest from this message may be great and that you, dear reader, may find in it a key to the solution of your problems.

Harriet H. Rix.

Alameda, Cal.,
March, 1914.

Our Freedom and Power are Gauged
by Our Knowledge.

LESSON I

The Statement of Being

GOD THE ALL IN ALL.

The Preparation.

The freest, and therefore the best attitude for learning, is **receptivity** and **obedience,** and, in order to bring the mind into a state of emptiness to truth, one must put aside preconceived ideas that conflict with the Absolute.

The child-like attitude of humility and meekness can alone be led to the white light of Truth. Yet must this humility not turn to the beliefs and opinions of mortal mind, but to the indwelling Spirit, as its guide to immortal life and truth, as Jesus Christ instructs: "He [the Spirit] shall teach you all things, and bring all things to your remembrance."—John 14:26.

This is "The Gospel," or "Good News," which reveals man's divine and immortal nature, giving him that knowledge which, when put in practice, will heal disease, restore peace and establish prosperity. It consists of twelve lessons, six of which announce the principle, and six, the application of the principle to healing on the three planes, mind, body and estate.

Each lesson, while whole and independent in itself, is a necessary part of the whole proposition, and each is dependent upon the first lesson, the "Statement of Being," as the key to order, system and science.

The earnest student of Truth should study the first lesson thoroughly, before taking up the second one, reading it several times and observing a few moments of silent meditation on the statement, **"God the good is all there is, the only power and the only presence,"** at the beginning and close of each lesson.

If healing is desired, put your faith with definite, directing purpose on the living word of God, found in this philosophy of life, and your intelligent asking will receive response in newness of body. Most important of all, make use of all the truth you receive and practice the presence of God within you, continuously, thus you cannot escape its benefit and blessing.

This lesson is the foundation upon which our claim of truth stands and therefore consists of a direct, simple Statement of

Being, both from the standpoint of God as principle and God as manifestation, called Man.

Truth the Foundation.

Man, ignorant of his divinity, blindly groping in semi-darkness, is a child of uncontrolled desire, unrest, dissatisfaction and suffering. To such an one, life is a problem that furnishes no key for unraveling its mystery. Knowing no principle for conquering the cause of suffering, he is subject to every wind of adversity that blows. Truth affirms that man himself is the key to the situation, and as he turns to the light, he begins, in joy, to realize that knowledge of the Truth is freedom, while ignorance of the Truth is the cause of all suffering. The clear light streaming freely through Jesus Christ affirmed: "Ye shall know the truth and the truth shall make you free."—John 8:32.

Our freedom and power then, are gauged by our knowledge; thus must we recognize the importance of knowing the whole truth if we would be wholly free; every thought, word, deed, experience, must pay its tax to simplify that complexity called desire, by throwing the light of truth in full force upon it. By this honest process, you will soon come to see that the thousands of desires in the multitudinous forms in which man has indulged, can be traced to their source in one desire common to all, that is, satisfaction. Fundamental to man is the demand for happiness and deep in the heart of Truth lies its substance. Happiness and Truth are one and inseparable, and for man to stand on this premise will assure his advance along lines of success.

A clear understanding and definition of Truth is necessary, wherein exists no mixture of human belief and opinion. Truth absolutely must be that which is, in contradistinction to that which merely appears to be so. It is the beginning, the end and the sum of all that is—self-sustaining, unchangeable, self-creating and eternal. Being the primal fact and creative principle, it is changeless, since there is nothing into which it could change, itself being all in all. It is indivisible since it is wholeness and would cease to be the Truth were it subject to division. A relative truth is, properly speaking, only **a fact,** being subject to the laws governing the external world, such as time, place and conditions; controlled by appearances, and subject to change.

The Great First Cause.

Thinking people in all ages have recognized a power back of creation, and have named it variously. No intelligent being will

claim that form is self-creative or self-supporting, but on the contrary will recognize an invisible and common cause for all phenomena. This invisible cause, which is the foundation, or truth of all, and one in essence, power, and quality, has sometimes been described as "First Great Cause," "Force," "Creative Energy," "Fountain Head," "Principle" or, by religionists, with some name signifying Deity, such as Brahm or God. All men believe in the existence of this creative power. An atheist never really existed. Those who claim to be such, merely oppose another's idea of God, but will hold to their own. It is unconstitutional to deny God. If it were possible for man to do so, he would thereby instantly destroy his identity. We exist because we have affirmed God. Every doctrine of pure reasoning must stand upon this true foundation for unchanging support.

The Three-fold Benefits.

Truth in its integrity, promises three blessings to man which include all others. If these are not resulting from man's claim to Truth, let him seek a better consciousness and conception of Truth; the difficulty lies in the man, not in the light. These signs are absolute satisfaction, perfect health and complete knowledge.

As Truth holds three benefits for mankind, it also has a three-fold department in which to work, the first of which is the therapeutic, dealing with the healing of man's body and his immunity from disease; the second is the ethical activity, describing the moral nature of man, correcting his false desires and judgment, and harmonizing his relationship to his fellow-beings; the third department is religion, wherein man learns of his true relationship to God, and is thereby enabled to create a new and lasting covenant with Truth. These three are one ,and will ever remain co-active.

God Is.

In these lessons, we will deal with cause, for the nearer we get to it, the nearer we get to Truth. And we will continue to call this cause God, as the most comprehensive and freest name we can employ.

Since time began, man has never ceased to ask these vital questions: Who and what is God? Where is God? Who am I? What is my relationship to God? What is my work and for what am I bound?

This lesson deals with these questions, taking as our starting point the axiom "God is." An axiom is defined as a self-evident truth, wherein every science has its source. In music we accept the note **"do"** as the basis of all sound and back to which all sounds may be reduced, itself an integral of every combination of sounds; or in the science of numbers we accept the axiom **"one"** upon which rests the stupendous system of mathematics. The sacred books of the East affirm **"At first Brahm,"** and our Bible opens with the statement, **"In the beginning God."**

The All-Good.

Our second axiom is the recognition of the eternal goodness of God, that Being of absolute goodness and absolute power that is all in all. Thus we affirm that God is the all-good. All our deductions must now rest upon this foundation as all questions must be decided from this standpoint.

Well we understand that the limitless cannot be described, or encompassed, by our limited language; but in order that the mind may swing free from its former limited conceptions of God, let us reason together concerning the nature of the "All-Good." We perceive that the "All-Good" must be absolute and invariable, therefore proceed to question: What can be so good as to justly claim exact principle, unchanging law as its substance? That which will remain good forever, is and always has been good for all ages, for all nations and for all races at the same time.

If we ask an outer evidence of the oneness and goodness of the Creator of this world, plenty is supplied in the wonderful display of nature, of the healing and constructive energies that spring from within, in the beauty and joy of the life-substance pervading all things; and in the science and integrity of its laws, governing and directing all unfoldment. The law of the "All-Good" is manifest, to eyes that see, everywhere. Let us now take one more step in order to see that this "All-Good" must include every quality of absolute good in the universe. What then is equal to God in goodness? Life is. Certainly not man's idea of life, gathered largely from experience, and described as that period opening at birth and closing at death; but life as it is in true being, as the very principle in action, the energy back of all expression, that is good, everywhere, at all times, for all people.

God Is Life and Love.

Reasoning by syllogism, if we accept a first and second premise as true, we are obliged to accept the conclusion which follows; therefore since God is good, and life is good, God is life and life is God. God in Jesus Christ exclaims: "I am the life."—John 14:6.

Love is good, absolutely good—not that imperfect idea of love that man has conceived, that is dimmed by selfishness and personality, but love as the protective, redeeming, spiritual quality, always uplifting and beautiful.

God is good. Love is good, therefore Love is God, and, as John the inspired disciple of Jesus Christ exclaimed, "God is love."—1 John 4:16.

God is Truth, Intelligence, Substance.

Truth is good. Truth is that pure perception of being which brings absolute freedom and light. God is good; Truth is good, therefore God is Truth and Truth is God. Again Jesus Christ affirms, "I am the truth."—John 14:6.

Intelligence is good. Intelligence is that activity of mind that enables one to recognize, and thus apply, the Truth. Without intelligence, Truth would be inactive, abortive.

"Things equal to the same things are equal to each other." God is good; intelligence, or mind, is God, and God is intelligence or mind.

Spirit is good—that reality penetrating and inter-penetrating every known thing from atom to star. Students of the inner life call it spirit, while students who mainly function in the outer world, name it substance. Spirit-substance, everywhere present, standing under and supporting all things, is good. God is good—Spirit is good. God is spirit and spirit is God. This being the understanding of Jesus Christ, he affirms: "God is spirit and they that worship him must worship him in spirit and in truth."—John 4:24.

God Is Omnipresence, Omnipotence and Omniscience.

God is infinite goodness, therefore man enlarges his conception of perfection as he meditates upon the many names of absolute good that he can apply to God, such as peace, power, joy, health, prosperity, and so forth, until he realizes that God is omnipresence, omnipotence and omniscience,—all the power, presence and mind there is.

MAN.

The next question, "Who am I?" must find answer in the application of the above principles to man's being. Man will then begin to know himself as God knows him, made in His own image and likeness, as it is also stated in the chapter on creation in the first book of Genesis. This scientific definition of man places him in God, as a spiritual, not a material, being and defines him **"Good and very good."**

Man is all that God is, co-equal and co-eternal with his Creator. His work is to manifest the goodness of God, to demonstrate the Truth. As divine man, he must demonstrate peace, not discord; joy, not sorrow; health, not sickness; prosperity, not poverty; life, not death—until success crowns his efforts. This is the peace that ever puts to rest all restlessness and uncertainty, and makes him to realize that, "In him we live, and move, and have our being."—Acts 17:28.

PRACTICE.

Read thoughtfully the following "STATEMENT OF BEING" morning and evening, after which close the eyes and repeat silently what has been retained in memory:

God.

There is one supreme Creator.

There is one basis of life; Spirit.

There is one governing law; Love.

God, the Good, is Life, Love, Truth; Intelligence or Mind, Substance or Spirit; Omnipotence, Omniscience, Omnipresence.

Man.

Is the creation of God, therefore good. Man is God in manifestation. Man, in true being, is the exact likeness of God, spiritual, free, holy, perfect.

Man's Work.

Is to know, and to manifest, the ideas of Divine Mind; to demonstrate the Truth. His work then, is to demonstrate abundant life and overcome death, perfect health and overcome disease, absolute prosperity and overcome poverty, divine intelligence and overcome ignorance and suffering.

LESSON II

Scientific Denial

Intelligent Method.

In our first lesson we see, through a process of right-reasoning, that God the All-Good, is life, love, truth, mind, spirit, health and strength. This is our proposition which must be proved through the intelligent use of method. The first step in the right direction is taken, when the faithful student seeks to understand scientific denial, and actively puts it in practice.

Standing on our basis of the recognition of the Absolute Good, our vision becomes cleared, and we behold the far-reaching consequence of our premise. It is our joy and victory to deny power, presence and intelligence to that which, in its quality and nature, contradicts the omnipotence, omniscience and omnipresence of God the Good. The mind will detach itself from its belief in, and service to evil, as it swings fearlessly and freely into seeing that love is God, so absolutely all-powerful and present, as to exclude all unlike itself. That which cannot be predicated of God is not reality. It is then scientific to affirm the good as real, and to deny all reality to evil.

But One Power.

Since it is impossible to have two powers present at the same time, in the same place, when one is the destruction of the other, divine discrimination will accept one and reject the other. In the realm of appearances evil seems to destroy the good, but this is only a supposition based upon ignorance of the supremacy of the good. Let man intelligently co-operate with the All-Good and every form of evil will disappear into the nothingness from whence it came, just as darkness has no power to remain when light is introduced. Where does darkness go? Nowhere, being nothing but negation.

Evil Defined.

In this absolute denial of evil, we are standing true to the eternal light of Christianity, and one with the definition of evil, found in the words of Jesus Christ: "He **(the devil, or composite of evil) was a murderer from the beginning, and abode not in the truth,** because there is no truth in him. When he speaketh a lie, **he speaketh of his own:** for he is a liar, and the father of it."—

John 8:44. In this vital definition of evil we see plainly that all suffering is the result of believing a lie to be the truth, and in order to free ourselves from this delusion, we must affirm the lie to be a lie. Just as when a person, in order to practice a joke on another, announces some great calamity; affirming, for instance, that his house has been destroyed by fire. The suffering resulting from this lie is as keen as though the disaster had actually occurred, and will continue until the one deceived acquaints himself with the truth, at which time his suffering will cease.

Thus has the whole race accepted disease, pain, poverty, sin and death, as realities, believing the lie to be the truth, and has thus supported falsity instead of truth. All the power, presence and intelligence evil seems to have, has been given by man, and man alone can withdraw them.

The Old Teaching.

The old theology was only half equipped with power to conquer error, since, while affirming God to be omnipotence, omniscience, and omnipresence, in practice it denied this supremacy, by fighting sin and warring and warning against evil.

This belief in two powers and two presences in the world, good and evil, and the consequent struggle between them, has caused untold suffering and discord to humanity; making imperative, strife, opposition and wrangling; resulting in crowded jails, hospitals, insane asylums, feeble-minded homes, etc.

Deceived by his own false creations, at times mortal man points to these as monuments of intelligence and civilization, while at others he exclaims, "Is life worth living?" If such would begin to deny evil from the standpoint of the God-self, these blots on our fair earth would soon disappear, and life would become wholesome and sweet.

The First Commandment.

The soul must become bold with the fearless denials of evil, taking its stand in the first Commandment, "Thou shalt have no other gods (powers) before me;" knowing the law, that what we believe in we serve, and in turn are served by, as Paul says:

"Know you not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"—Romans 6:16. The obedience unto righteousness, here referred to, is perfect allegiance to Good as the only reality.

In order to receive the full blessing from the statement "All is good," it must include the other half of the circle, "There is no evil," even as the affirmation "God is spirit" is perfected in the denial, "There is no matter."

Spirit and Matter.

Spirit is that God-substance known as universal, indestructible, immutable, changeless presence, penetrating and inter-penetrating everything; whereas matter, the false clothing man has given his ideas, is changeable, mutable and untrustworthy, an appearance built on the premise of two powers and substances. Thus when we foolishly define our minds, bodies, and health as material, we are limiting these to our definition of matter. No wonder then, that our minds seem but finite, our bodies diseased and our health uncertain. On the other hand, as we identify our life and body with spirit, changeless health, harmony and strength, will be established.

The denial of materiality is **the Sword of the Spirit,** or Word of Truth, which acts as a quick deliverer to man, destroying the works of darkness and establishing those of God.

Illustration of Healing.

The writer has had many wonderful demonstrations from practicing, for the benefit and healing of others, the denial of materiality. Among these is the case of a man who had suffered everything for years through paralysis of his legs. He had spent a fortune on doctors, traveling for his health from Florida to California, visiting healing springs and finally, having exhausted all external ways and means for healing, like many another wayfarer, he applied for mental treatment. His recovery was not rapid, but nevertheless steady and sure. He was very faithful from the beginning, dragging himself by the help of his loyal wife and crutches, to the writer for daily treatments. These consisted mainly in a determined denial of materiality with a short affirmation of spiritual life to close each treatment.

Thus for fully five months with daily improvement, the work of full restoration went on. Great fear was shown in attempts to abandon the crutches. After they were given up, canes were substituted, and again, faith and fear made a stand in his mentality, and a battle-ground of his consciousness. This continued for some time until an incident exposed the fact that the cane only represented a state of mind.

He had gone on an errand for his wife, to purchase a number of groceries, and as he was absent longer than she expected, and being in a hurry for the purchases, she went to the front door to look for him. He was then a half block distant from home and walking freely without the use of his cane. His wife, alarmed exclaimed at this, at which he dropped his bundles and sank to the ground. She ran to offer help, which he wisely refused, for he had suddenly seen that if he could go from his home over several blocks and back again without the cane, then he could walk without it the balance of his life. From this on, he was perfectly free, learned to ride a bicycle and to jump on and off moving cars as freely as a boy.

The Cleansing Power.

Denial acts as a cleansing agent, purifying, crossing out, and overcoming whatever is not of divine origin. It is the great clearhouse of divine mind, yet some truth-teachers give no value to it, instructing our students in the use of affirmation only; but one should be skilled in the use of both mental activities. To argue that affirmation fulfills the law of demonstration, without denial, is as though a house-wife were to allow all the sun and air (affirmation) into her house that the doors and windows would admit, but never sweep, dust, or in any way clean it. Without this necessary denial how unsightly her home would become.

The Baptism of Water.

John the Baptist stands in relationship to truth as the word denial, that forerunner of Jesus Christ (affirmation), and comes to prepare the foundation of a perfect structure. His place of activity is the **wilderness,** which is represented in unregenerated humanity, as mentality full of possibility but devoid of order, system and science. His message is Repent, Repent!

To repent means to turn away from, to turn your back on, to reverse your thinking by the process of denial, from believing in evil to faith in good. The symbol which represents his message is **water,** and Jesus Christ says: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

To be born of water is denial and to be born of the spirit is affirmation. The two in perfect combination constitute the Kingdom of Heaven on earth.

If true denials were more positively made, health would spring forth naturally, as when a fountain long covered up with dirt is allowed freedom, and the world would dispense with the surgical operations now so common. As long as one believes in evil he should practice denial, until to know the nothingness of it is his every-day consciousness.

Denials in Religion.

All religions have incorporated the denial of evil and matter into their practices, recognizing it to be a constitutional part of faith. Athanasius, who was called the Father of Orthodoxy and who died in the year 373, said: "For evils must be called non-existent, but good is really existent, as having God for its true author."

In an address delivered before the senior class of Divinity College, Cambridge, July 15, 1838, Emerson said, "God is positive. Evil is merely privative, not absolute, it is like cold which is the privation of heat. All evil, then, is so much death or non-reality."

Where denial has been interpreted by the religionists in outer forms and ceremonies mainly, such as the regulation of dress, eating, fasting, outer deportment, it has not been of the highest, practical value to humanity, many of these practices springing from a belief in the reality of evil, rather than from its denial. True denial is from the heart, the soul of pure understanding, and to the illumined is related to thinking, and is practiced interiorly as Jesus Christ instructs: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23. The cross is the Christian sign of denial. In the crucifixion Jesus crossed out the human that the divine might be all in all. Following him then, **"By this sign we conquer."**

Contradicting the Senses.

Speak the word of denial positively, firmly, taking true aim as the archer concentrates with his eye, his hand, and his will, to strike the bull's eye.

Mortality cries out and says, "Cannot I believe my senses? Are sin, sickness, death not realities when I see them all around me?" No, the knowledge of truth often demands a decided turning away from appearances, as when the sun seems to rise and set, yet is almost, if not absolutely, stationary.

Upon the eternal verity of good, Jesus Christ establishes his heaven-born message, and says, "Judge not according to the appearance, but judge righteous judgment."—John 7:24. This he practiced. Did he judge according to appearances when he affirmed of men who were still weak and suffering, "The Kingdom of God is within you" (Luke 17:21)? Or when he raised Lazarus from the dead? Or said to the man, paralyzed, "Rise, take up thy bed, and walk" (John 5:8)? Or these men, had they continued to believe in appearances, rather than in the healing word of truth, would they have been healed? All the improved conditions in the world, with every movement advanced to establish harmony, have been obliged to deny appearances somewhere along the way of achievement.

A Good Guide.

"When the reason and the senses disagree, always choose what reason says." Reason affirms that God the Good is all there is. You cannot cognize life, love, faith, truth with the senses, yet you know they are the substantial realities of omnipresence, themselves denying hate, doubt, ignorance, evil at all times.

Therefore gladly take up your word of denial and thus free yourself from the delusions of mortal consciousness into the "glorious liberty of the sons of God."

PRACTICE.

I deny as realities evil, matter, sin, sickness, sorrow, death, poverty.

Because

God the good is spirit, truth, health, joy, life, abundance.

I deny that my life is subject to death.
I deny that my health is subject to disease.
I deny that my peace is subject to discord.

Sin, sickness, sorrow, death are not realities, because God the good fills all space, to the exclusion of all that is unlike himself.

There is no sin.
There is no evil.
There is no matter.
There is no fear.
There is no sickness.
There is no death.

I, the child of God, am governed by the law of God the good, and cannot sin, nor fear suffering, nor can I die.

LESSON III

Affirmation and Faith

Spiritual Weeding.

If the message in the last lesson is thoroughly understood and practiced by the earnest truth student, he now feels empty, clear and clean, and ready for the next step.

It requires some degree of bravery to make good, clear-cut, strong denials, as one is apt to feel during the process much as a newly weeded lawn looks, with bare places left where the weeds have been pulled up. These spaces may even appear unsightly, but are by no means a matter for discouragement to the skilled gardener. He knows that seed, care, sun, water and time will blot out the ugliness with a beautiful new growth.

Affirmation Constructive.

As denial destroys so affirmation constructs. These are powerful twin forces in the hands of divine man which God-loving beings in all ages have used to eliminate error and establish good.

Listen to the words of spiritual import, descending into the heart of one of God's prophets who apparently is hesitating between faith and fear.

"Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant."—Jer. 1:9, 10.

This is not a special power given to a favored few of God's children, but the free gift of God to all.

As denial empties of error, so affirmation fulfills or fills full of truth. Job discovered in his distress the law of construction, wording it thus:

"Thou shalt also decree a thing and it shall be established unto thee."—Job 22:28.

Principle, the Basis.

Like denial, scientific affirmation is not made from the standpoint of appearance, but from that of eternal principle; therefore we may say that to affirm anything spiritually and scientifically is to assert positively, even in the face of all contrary evidence,

that it is so. Take your eyes off the seeming. No matter how ignorant, poor, weak or sick you appear to be,declare steadfastly, firmly: **God is all and I am free.**

You will not hesitate or fear to do this when you remember these affirmations refer to your true self. Unbelief and fear would cause you to affirm weakly and negatively and thus would be produced only uncertain results, while faith, active in your affirmation, will demonstrate the whole truth. God and his finished creation are now ready and waiting to be drawn into manifestation by your vital, intelligent affirmation of the All-Good.

The Practice of Affirmation.

Meditate upon the idea of a perfect body; eliminate from this idea all weakness, disease and imperfection. Establish this idea in consciousness through the constructive power of your word of affirmation. Do this daily in relation to your mind, family, circumstances and business affairs, and you will have the satisfaction of seeing health, peace, prosperity and success take the place of disease, unrest and limitation.

Immediately after the great fire in San Francisco in 1906, a truth student of Alameda, doing business in San Francisco, rose one hour earlier than usual each morning through those first chaotic months, in order to sit in the Silence and establish a realization of wisdom and peace. The result was astonishing to his friends and business acquaintances. Many of them asked him by what means he had re-established his office in an orderly working form when the majority of men were still unsettled. He brought his every day activities under the control of the affirmation of the All-Good, located men easily, systematized his corps of workers and harmonized the present with the past as to records, books, bills, etc., and all this without experiencing the weariness and exhaustion other men thought a necessary part of those days of trial. His trueness at that time proved to many, who were ready for instruction, that the sound judgment, true tone, the cheerful view and constant up-lift in the principle underlying affirmation, is success.

In order to avoid controversy and antagonism it is wise to practice denial and affirmation silently.

Faith Vitalizes.

Keep claiming your oneness with God while avoiding the cold, unspiritual mechanical use of affirmation by vitalizing your word with faith.

Faith means to stand for, and by, the truth at all times. Therefore it is described as a steady, firm hold on principle. Faith supplies affirmation with that spiritual life-principle necessary to demonstration. Paul says, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Formerly we **hoped** for health, wisdom and success, but now we **know** these to be realities ever present with us. Our weak hope is lost in the substance of living faith. God works in and through substance, hence we are wise in giving God plenty of substance or faith through which to manifest his goodness.

The Faith of Jesus Christ.

Christianity is the gospel of faith—the life and works of Jesus Christ testify to the dynamic power of faith. He places supreme value on this power and teaches that it is unlimited and necessary to a life of spirituality and power. Often he asks those who apply to him for healing—"Believe ye that I am able to do this?" (Matt. 9:28) or says to those who have been healed, "Thy faith hath made thee whole" (Luke 17-19), or rebukes the lack of faith in others, as, when Peter fails to walk on the surface of the water, he exclaims, "O, thou of little faith, wherefore didst thou doubt?" (Matt. 14:31); or praises an unusual expression of faith with the blessing, "O, woman, great is thy faith, be it unto thee even as thou wilt."—Matt. 15:28.

Jesus Christ taps the universal mind of faith, and one miracle after another follows his spoken word. What he does he claims that all may do, who know and obey the truth. He puts special emphasis upon the quality of **persistency** in faith, showing through parable and teaching, that success comes to those who will not give up—to those who will not accept failure. Once he says, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free" (John 8:31-32). This continuance is faith. Again he says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). To abide is an act of faith, it means to hold fast at all times to that which is proven true and worth while.

All Have Faith.

Demonstration always requires faith, and all are fully supplied with it. Only let an individual recognize that this is so, and he will begin to do the larger works; but if he complains

of the lack of faith, or ignorantly looks upon it as a special gift of God to a few chosen people, he will seem to keep himself in limitation. The truth is that every act of our life is an act of faith—lifting the arm, winking the eyelid, speaking, seeing, and the hundred of ordinary, every-day activities are really expressions of faith, and have sprung from conscious exercise of this power. How would we dare to go to sleep at night, or board a boat, or railway train, or street-cars, thus placing our lives in the care of an unknown man, were it not for faith? The fact is we have no active agent but faith, so that even our mistakes and sins use up this vital power and scatter our forces, which can only be recalled and used for good as we place all our faith where it belongs—on God, the Indwelling Spirit.

If the belief, that is today put in evil, were turned to the good for one hour it would be sufficient to revolutionize the world.

Belief Versus Faith.

Jesus Christ says, "Verily I say unto you, That whosoever shall say unto this mountain, Be thou moved, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatever he saith" (Mark 11:23); and again, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23); and yet there are thousands of people who claim they believe in God and in the Christ and have no power even to heal a headache. What then is wrong? Is it not that their idea of what constitutes believing is inconsistent with a true definition and understanding of faith? Faith is ever active, while belief is often only theory.

Faith is steady, changeless and firm as a rock, while belief is like the sands of the sea, shifting, changing with every new thought or doctrine. Belief is never sure; admits of comparisons; is divided between two opinions; governed by education, inheritance, traditions and shadow experiences. It is moved by both good and evil and says, "I hope," while faith says, "I know."

You can believe a lie but you cannot put faith in a lie. Unlike belief, faith is spiritual and is governed by principle, not appearances; it gives all power to the invisible, and accepts truth as its basis. Its house is built on the Rock of Ages, and all the evil in the world has no power to overthrow it.

Healing.

The work of overcoming is centered in belief, because the trap root of error has its beginning here. There is no reality in evil but there is much belief in it, and whether its activity is but a mild impression or a deep fixed conviction, we must work to supplant it by faith in the Good.

Believing in matter as the real substance, man has transferred his faith from mind to form. Thus through hundreds of years, he has attempted to secure outside of mind a scientific basis for healing. As long as his premise is incorrect his conclusions will continue to fall short of perfection, and his methods will prove unable to free man from suffering.

The false argument lying back of materia medica is that diseases are caused from agents outside of mind, thus the conclusion that an outside remedy can reach and heal the disease.

Truth, the Healer.

Truth reveals to us that disease is the result of ignorance and false states of consciousness, therefore we conclude that only that remedy which can reach and correct thinking, is able to heal disease.

If medicine when taken could regenerate the character, make the individual more loving, balance his judgment, or establish peace in his heart then medicine would be scientific. Since it cannot fulfill these requirements for healing, wisdom turns our faith to mind power, which heals from center to circumference.

The superstition underlying the belief that minerals, herbs and compounds have healing potency in them is rapidly passing away. The drug store proper is almost a thing of the past, and less and less medicine is being taken by the race every day. Where medicine has appeared to relieve the patient, knowledge of the power of mind will show that faith was really the friend.

The student should thoroughly understand the nature of divine mind, and be able to distinguish it from the human mind in relationship to healing, recognizing the one to be the changeless, perfect mind of God, while the other is made up of man's belief about mind, sometimes called will power, suggestion and hypnotism. These will be avoided in the highest, since their basis is that incorrect assumption of mind over mind, or mind over matter, or that the strong will rules the weak will. Turning, in faith, from many minds, to the one almighty Mind of God we realize perfect health.

Doubt is a mental disorder which comes when we listen to the testimony of the senses, and should be denied. When it is in possession of the consciousness, it prevents fruiting of the word, and if continued in, will make the individual appear cold and hard.

With the conquering of doubt, and the establishment of faith in God, as the only power and presence, will be cast out the cause of mental and physical paralysis, while power to will and to do the works of God will be established.

Meditation.

Meditate on the following statements on affirmation and faith:

Affirmation establishes the thing or quality affirmed.

Affirmation constructs, up-builds, gives courage and makes positive.

Affirmation and faith working together are all powerful in demonstrating the truth.

Faith is the substance of divine mind.

God creates in faith.

Faith is the active power in creation.

Faith is the most dynamic power in the universe.

Faith is the determined knowledge that admits of no doubt.

Faith is firm, steady reliance on what is true.

Faith affirms the almighty power of God. I am God's affirmation.

For Daily Practice.

FAITH

Creates for me an atmosphere of peace, power and plenty.
I have faith in God as the only power working.
I have faith in God as the only presence.
I have faith in God as the only healer.
I have faith in the universal God.
I have faith in man.
I have faith in myself.

THEREFORE

I deny doubt and affirm faith.
I deny weakness and affirm strength.
I deny disease and affirm health.
I deny sin and affirm purity.
I deny undesirable conditions and affirm good.
I deny poverty and affirm supply.
I deny ignorance and affirm infinite wisdom.
I deny death and affirm life.

LESSON IV

The Creative Word

The Word, Where Found.

"It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. 30:12, 13, 14.

Through false teachings and conceptions of God, man has, in the long past, made the mistake of searching for God outside himself. For long ages the aspiring mind of the race has cast its eye and sent its prayers to the blue sky above, seeking for the abode of the creator of this world; or failing to locate him there, has looked for him "over the sea" in some far country whence some light and truth have reached him. But the above quotation, from the old Bible, is true to the science of being in its instruction to the candidate for knowledge, and forms an excellent treatment against wasting one's time in a vain search for that which must be found within.

We read in the first chapter of the book of St. John, first verse, "In the beginning was the word and the word was with God and the word was God. All things were made by him and without him was not any thing made that was made." Thus mind creates all. Both the Gospel of St. John and the first book of the Old Testament open with the words, "In the beginning," which is not a reference to time but to original being, and in Genesis would better be translated, "In the great forever without beginning and without end, God is creating." This light thrown on the explanation of the original creative energy, makes us realize that God, in creating his ideas, gave himself as the substance and life of them and forever remains in them as their real being. Man, the idea of God, then, is not projected into space and left to work out his own salvation without the presence of divine wisdom and love, but is actually filled with God as the only reality of his being.

Mind Radiates.

God is mind, and every thought of divine mind is perfect like itself. Man must know himself as God created him, a pure and perfect idea of the first great cause, then will all his expressions be likewise, good and very good. But as long as he remains ignorant of this truth he will continue to express a mixed condition of sin and peace, health and disease, life and death.

Man is not a creator in the sense that he originates anything, his work is to take the invisible creations of God and to make them visible, for man is the creator of the outer world of form, while God is the creator of the inner world of principle.

This invisible creation is called by Jesus Christ, "The Kingdom of Heaven," and it fills all space, so that it is accessible to man through his own divinity, and by scientific thinking he may externalize it as heaven on earth. Mind, thought, words and deeds, define the process from center to circumference of creation, and when man realizes that he builds his world with his words, he will begin to discipline his mind and pay strict attention to the quality of his thoughts and words, bringing them into conformity to the constructive power of love and wisdom; thus his body and his world will begin to manifest the true, the good and the beautiful.

It is as truly the nature of mind to radiate thought as it is for a lighted lamp to radiate light, yet if the lamp-chimney be blackened with soot, the medium has become imperfect and thus the radiations of light will be rendered feeble. Man is God's lamp, his greatest avenue of expression, and must needs keep his conscious mind clear and clean as a perfect vehicle of revelation.

Concentrate on Spiritual Things.

We resemble what we think most about and we are recognized by our dominant ideas, so that the effect of the mentality that worries, fears and frets is depressing, while the result of meditating on the good is uplifting and joy creating. Paul understood the power of right thinking and so advises us thus, "Whatsoever things are true, . . . honest . . . just . . . pure . . . lovely . . . good . . . If there be any virtue, any praise, think on these things" (Phil. 4:8). Why? Because these are all names of God, and the result of concentrating on God is to become consciously one with God. I know a truth student who does not know the musical notes by name, nor their relative positions on the piano,

yet can produce the most original and beautiful music because he concentrates on God within as the great musician; likewise he thinks on God as the one skilled artist painting his own ideas with the beauty of holiness, and, although never having taken a lesson from any teacher, produces inspired landscapes.

Many people appear lifeless, uninspired, hard and heavy, because they give their time and talent to the study of materiality, while they might be full of peace and health were they to understand the basis of all things to be spiritual. Paul says, "The wisdom of this world is foolishness with God" (I Cor. 3:19). And we see this plainly expressed in the lives of those who value intellectual knowledge only, paying no heed to that wisdom that is from above. Such may be found wanting, although university graduates, when it comes to answering the deeper questions of the race problems concerning the conquering of vice, poverty, disease and death. It is possible for the simple-hearted, who do not know how to read or write, to rise through the power of spiritual thinking, to the position of saviors to the world. Are we not wise in concluding that the intellect must ever be subservient to the spirit in order to obtain the best results? We cannot rise above evil and its appearances of suffering by understanding man and things from a carnal, material contact , since it requires knowledge of God to set us free.

Wisdom and Power.

We need a gauge, a key that will unlock the door of revelation; this key we may name "The Absolute Perfection." Answer all questions from this standpoint, approach every problem well equipped with the consciousness of perfection, and seek demonstration of health, harmony and prosperity, by holding high in mentality the standard of perfect being.

Infinite wisdom and infinite power come alone from life, love and truth, and this is the basis of activity in the life and works of Jesus Christ, who never failed to speak the word of God with demonstration following. He taught that every thought centered on God brings health, joy, peace and power.

"He that is the student or follower of truth, having his thoughts centered in the power and presence of the good, carries a healing presence with him. That one who believes in the allness of the good, radiates joy and peace and love continually. The presence of such an one is cheering to the sad, comforting

to the sorrowful, strengthening to the discouraged and healing to the sick."—**Alice Chapman.**

Right Speech.

Joel, the prophet of Israel, speaks from the science of divine mind when he says, "Let the weak say, I am strong" (Joel 3:10) and in paraphrasing this, the student of truth would affirm health where disease seems to be and prosperity where poverty is apparent, thus overcoming the untrue by the power of his intelligent word.

Solomon discovered that "The tongue of the wise is health" (Prov. 12:17) while Jesus Christ affirms "That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). This judgment day is not, as some suppose, a fixed hour in the future when everyone shall give an account of his thoughts and actions and by their quality be accepted or rejected of God; but each day and each hour is a judgment day, and our very body is the result of the thoughts and qualities of our mind in the past, while we are creating our world of tomorrow with our words of today.

Of his own mighty mind and word, Jesus affirms, "The words that I speak unto you, they are spirit, and they are life" (John 6:63) and "With authority and power he commandeth the unclean spirits, and they came out" (Luke 4:36). Again, he spake the word and healed those who were condemned by mortal law to incurable disease, while another direction of the magical word raised the dead. And in order to teach men that the works of God are accomplished by law, and that the power to do them is not a special gift to a favored few, he declared, "He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.—John 14:12.

It is not alone what we say that counts for or against us, the most important thing being to guard well our thoughts, "For as he thinketh in his heart so is he" (Prov. 23:7); therefore, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). In other words, drink deeply at the well of truth, springing up into everlasting life within you, and thus vitalize and awaken the present sleeping forces into creative energy.

The Body.

The body is very much like a recording machine, obediently receiving and faithfully indicating the thoughts that are persist-

ently held over it. It is very much slower in recording thoughts of evil than those of the good, since its true office is to obey the real rather than the unreal, and it is also true that one thought of truth will bring to nothingness a thousand registrations that have sprung from belief in evil—"One man of you shall chase a thousand."—Josh. 23:10.

Since we know that our dominant ideas are bound to be recorded, or made visible, by the law of mind action, how watchful, how careful we must be, as skilled workmen, to discard through the power of the word of denial, all that harms and hurts while with our word of construction we establish the good and the true.

Every record we have made on the body by past ignorant thinking may be obliterated through a steady inflow from divine mind. The body is made up of thoughts and is subject to thoughts, faithfully feeding on and expressing the mental food you furnish it to eat, as Paul tells us, "To be carnally minded is death, but to be spiritually minded is life and peace" (Rom. 8:6) or, as Jesus expresses it, "For by thy words thou shalt be justified [established as healthy, good and true] and by thy words thou shalt be condemned" [to man-made laws of evil and suffering].—Matt. 12:37.

From Mortal Dependence to Spiritual Independence.

Man is born into this world apparently more helpless than the young of other animals, utterly dependent upon others in every need, and for a limited season the wise mother is hands, feet, brain and supply to her child, but wiser still, like the mother-bird who throws her fledgling from the nest that it may know the joy of using its own wings, she gradually withdraws her support that the child may begin its journey toward self-reliance and spiritual independence.

The law of unfoldment is from sense to soul, through the avenues of the physical, moral, mental and spiritual. In his ignorance of his own divinity, man leans upon external support for fulfillment of his good on each of these planes. Thus he depends upon medicine for his health, eye glasses for his sight, books for his knowledge, and friends for happiness and counsel, with only partial return of satisfaction to himself, and if he continues leaning upon canes and crutches, he may appear to come to failure.

This seeking on the part of man to be upheld will, through the light of truth, reveal to him that the source of all good is

within his divinity, that its substance is inexhaustible, and that by faithfully trusting it, he will strengthen with bold, fearless activity all his gifts and powers.

Using the Word of Truth.

Cultivate, by daily practice, dependence upon the word of truth, for this is the safe and easy way to a life of self-support, self-control and self-reliance.

Use the word for bringing to pass every good, and for harmonizing every condition. Reduce every experience to a mental basis and handle it with divine mind power, from the details of the household to social, business and national activities.

Nothing is too trivial, nothing too large, complex or simple for the truth to accomplish, for "The entrance of thy words giveth light" (Ps. 119-130). Thus instead of wasting time and energy in an impatient hunt for lost articles, sit down in faith and calmly and quietly affirm, "Divine intelligence knows where it is and will reveal it unto me," or "My own comes to me." A statement like this will often open your mind to clear seeing, or cause some one else to be an instrument of restoration, or you may upon opening a drawer find your lost article within. A window sticks and cannot be raised, a piece of furniture seems too heavy to move, then know that spirit is the one power in all activity and can do all things easily through you.

Hosea says, "Take with you words and turn to the Lord" (Hos. 14:2). Would not this prove the cheerful way of re-establishing your harmonious relationships with others in social or business life?

You can save yourself time, worry, failure and waste by speaking the true word in season.

Instead of depending upon an outside remedy next time a pain appears, turn the light of truth upon the condition by speaking the never-failing healing word, or instead of depending upon friends for advice and counsel, go to the fountain-head within and learn the joy of soul awakening. Thus you will be co-operating with that silent partner, who will transmute you from the position of a burden to humanity to that of being an uplifting and saving power.

The Fruits of the Word.

The result of faithfully leaning upon the word will be apparent first in the establishment of strength of character, poise and

self-control as you affirm God is my strength; nevertheless this form of the word will not be limited to the mind, for every atom of your body will also respond in renewed youth and vigor.

Or, as you declare "God is my health," you will escape the laws of mortal mind, which have in the past made you sensitive to change of climate, food, etc. Instead, you will be centered in serenity of mind and body, free from discord. Again, practicing your truth in another direction you may declare, "God is my defense," and have the joy of feeling protected against false doctrines as Jesus promised, "They shall take up serpents; and if they drink any deadly thing it shall not hurt them (Mark 16:18). Still again, this form of the word may be your defense from the condemnation of others, or from liability to being deceived or involved in loss and accident. A woman who was used to leaning on the word of truth, and who had been greatly blessed thereby, started to enter the Iroquois Theater in Chicago, the day it was burned—the fire in which so many lives were lost—when she heard the the voice within say, "Do not enter here, go away." Turning away in obedience, although her little grandchildren were crying in disappointment, she lived to rejoice in her own and their self-deliverance. Her experience was one with Isaiah's, who says, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it."—Isa. 30:21.

To know that God is your support is to draw to yourself your divine inheritance as a Son of God and to eliminate the hard, toilsome methods of gaining support by the sweat of your brow, and not only this, but you will become a magnet for drawing to yourself moral as well as physical support.

The law of demonstration demands that what you desire to be and to do, you must declare you are and can do, on the premise that God the good is all there really is, the only power and the only presence.

The fairy tale of our childhood in which the good little girl dropped beautiful pearls from her mouth every time she spoke and the naughty girl spoke forth toads and other symbols of evil, was but an expression of the law that underlies the creation of all forms in the world; or the story of the magician in the tales of the Arabian Nights, who knew a wonderword to speak which had the power to open the door behind which was stored all wealth, or that of Aladdin's Lamp, which when rubbed would open the eyes to see through all space and through things, was

but another way of affirming that "All power is in the word of truth."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Ps. 19:14.

For Daily Practice and Meditation.

The word is God and God is all there is.

My life is what my thinking has made it.

By thinking truth I can manifest the all-good.

I build my body and world with my thoughts and words.

I can harmonize every condition in life by right thinking.

I am delivered from evil by remembering the omnipresence of God.

I send forth my words to heal all suffering, to stop all evil, to prevent discord, to conquer poverty and to overcome death.

I am the light of the world.

"Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35.

LESSON V

Spiritual Understanding

Returning to Your Own.

"Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned" (Heb. 11:15). This is the annunciation of the law of re-possession as given by Paul of Tarsus and according to this, to be mindful—to have your **mind full**—of the knowledge of who and what you really are, to know yourself divine, your origin spiritual, to understand your oneness with God the Good, means to find yourself consciously centered in God.

Man has been a self-banished wanderer from Paradise through his false conception of being. In his ignorance he has sustained the appearance of separation from God the Good, and may only return through the gate of self-illumination. He is described in Prov. 24:30, 32: "I went by . . . the vineyard of the man void of understanding; and lo, it was all grown over with thorn, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction."

As poverty of thought may be a man's overthrow and the cause of his misery, so richness of thought makes a plain and peaceful path home. Let him practice the simple rule given by Frances Hodgson Burnett in her book, **The Land of the Blue Flower,** and his victory will be assured at the very outset:

"O, King, hold your head high, often look up and never forget your divinity."

There is no time for anger, there is no time for hate. There is no time for studying evil.

Man's Journey Home.

In the absolute, we understand that it is impossible for man to either go from or toward God, "since in him we live and move and have our being," but in the realm of appearances man seems to forsake his good and to return to it, and as long as this appearance holds him we must work to conquer it.

In his journey from sense to soul, from Adam to Christ, from personality to individuality, from multiplicity to oneness,

the earnest truth-student realizes that the end or goal is a spiritual understanding of all things. He seeks to understand the world, his body, his soul, his God from the standpoint of original spirit-substance. In grasping the statement of being he begins to realize that his vision has been darkened by popular standards, and his mind has too easily accepted ideas furnished from worldly experience, superstition and belief in two powers. Now he begins to swing clear of his old ignorance, guided by the true compass which points to God the Good as the one and only power and presence, Spirit the only substance and reality. Thus led by the truth within him, his vision is gradually cleared up and a new world and a new heaven is revealed.

True Perception Heals the Eyes.

The physical eye is often remarkably quick to respond to the soul's awakening, as shown in the following account:

"I had worn glasses for ten years, wearing them from morning until night, and having a good deal of pain. I had two treatments from Miss Rix taking my glasses off the first time and I have not had them on since. That was some four years ago. Since then I have used my eyes more than ever doing much reading, fine embroidery and Irish crochet lace work, which is supposed to be so hard on the eyes. And with it all I have had no pains. I feel that I was healed in the first treatment, healed of criticism and condemnation and I saw that **seeing good in all things** would manifest good health in my eyes."—**Mary L. Jones.**

Understanding may be defined as a perfect perception and realization of the true facts of being, and in that degree that we understand truth, obey and follow it, we are free and capable, strong and complete.

Cosmic Consciousness.

Man is one with God in substance, power and being, but as long as he remains in ignorance of this he appears finite, foolish and limited. By the use of the word of truth as explained in our last lesson, the hidden light of man's divinity is uncovered and his world becomes a revelation of God's presence. This understanding of our oneness with God, which in experience is sometimes called Supreme-Consciousness, will explain the life teaching and work of Jesus Christ to full satisfaction, and give one the key to all Scriptures.

This great master, Jesus Christ, attained Cosmic Consciousness in all its perfection, fully understanding the way to go in and out, and has left the record in the four Gospels, Matthew, Mark, Luke and John. This fact is a great advantage to the devoted student who would follow him to the heights.

Understanding Jesus Christ.

To understand the life of Jesus Christ from the high plane of unity with God is to see all life as God sees and knows it, pure, holy, spiritual, free.

Man's conception of Jesus Christ as the Savior of the world through the vicarious atonement, or as a substitute, has caused him to look without himself for salvation, and thus he has fallen short of perfect freedom. Jesus Christ did not seek to draw men to worship his personality, but ever drew their attention to **the indwelling Christ** to guide, teach and save them. Nevertheless as one who points the way, lives the life, and does the work of the God-man, he is the Savior of the world.

As long as our vision of Jesus Christ is limited to a personal standard, and we worship him as essentially different from us in being, and in relationship to the Creator, we shall fail to realize his highest message to men, which affirms one faith, one mind, one son, one power, one God, omnipotent, omnipresent, omniscient.

Unity is essential to revelation, therefore we will know and understand Jesus Christ only through the divine qualities we have unfolded. This is the teaching of Paul of Tarsus who says, "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:5, 6). This is an absolute statement of being, yet there still remain those calling themselves Christians who think they honor God in declaring man to be "a worm of the dust" and a miserable sinner.

The Living Christ Within.

To those who worship a personal Jesus, and fail to find the living Christ within themselves, Paul might have a saving message in 2 **Cor.** 5:16: "Wherefore henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we him no more."

No language can be too beautiful, no definition too glorious or exalted, to apply to Jesus Christ, who, by a miracle of love,

lifts us above the low-lands of the little self into the elevated consciousness of Sons of God, but let us ever seek to keep man where he belongs—in the heart of the Most High. To those who understand him Jesus Christ becomes as a strong telescope, to aid the vision in seeing the whole truth where formerly we saw but a few stars in God's heaven. Think his thoughts, speak his words and do his works; thus a union of understanding will result.

What then are we to understand by the expression "Blood and flesh of Jesus Christ," and why did he say, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53)?

This is soul communion, that perfect understanding that comes when we drink and eat the living word of truth, which is nourishment and sustenance to our immortal souls; for we are to subsist, not on bread alone, "But on every word that proceedeth out of the mouth of God" (Matt. 4:4). Every time we speak absolute words of truth we are eating the body of the Christ, and thus the immortal life of the Christ is consciously formed in us. This communion should be a daily practice, a continuous recognition of our divinity.

Preaching the Kingdom of Heaven.

As we recognize our unity with Jesus Christ our own word becomes powerful, and works of the master-mind follow. Not only to the twelve immediate disciples did Jesus speak the word of command, but to everyone initiated into the light, "Go ye into all the world, and preach the gospel to every creature, and these signs shall follow them that believe [understand]. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:15, 17, 18.

This was to be the good-spell or gospel of good news, for the teaching of Jesus Christ was to bring joy and gladness to the earth. But this has not been fulfilled by those who have preached a far-off Kingdom of Heaven, to be entered into after death. The man of understanding knows that Heaven is not a place of golden streets and pearly gates. He recognizes the beautiful, symbolic description of John in **Revelation** as an outer interpretation of a spiritual experience.

On no point is the teaching of Jesus Christ clearer or more direct than when he speaks of the Kingdom of Heaven. It enters into his prayer thus, "Thy kingdom come, thy will be done in earth, as it is in heaven" (Matt. 6:10), and he directs the mind to see the error in the supposition that it is a fixed, external abiding place of the righteous, in his statement, "The kingdom of God cometh not with observation: [outer show] neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."—Luke 17:20, 21.

Spiritual understanding reveals the law of expression to be from the invisible to the visible, from the within to the without, therefore a heavenly state of mind will manifest beauty and harmony on the earth. Since the kingdom of happiness is in the soul of man there we must seek it. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33) is a rule that cannot be reversed, for those who seek form as a first consideration, fail to find the interior life of bliss. The most impressive, successful way to preach the gospel of the Kingdom of Heaven on the earth is to live it in thought, word and deed, for this is the strength of Jesus Christ and the secret of his mighty power and influence, that he practiced what he preached.

The New Birth.

Nicodemus is a type of dissatisfied humanity seeking to understand the cause of its misery and failure. He comes to Jesus by night, symbol of his darkened vision, asking questions and receiving light. He is told that he must be born again. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."—John 3:5.

This new birth is a sign of Cosmic Consciousness, coming as an inner witness, the very voice of God speaking in the heart of man and revealing a new mind and body. This new birth is the Pentecostal-day referred to in the second chapter of Acts, when the disciples were with one accord in one place, fully prepared to receive the outpouring illumination of the Holy Spirit. This concentration on reality opens the mind to the quickening power of the spirit and causes an overflow of light, love and truth. Thus one is truly baptized of the spirit and all sense of separation from God is washed away together with the belief in the reality of evil. No one can give or sell spiritual understanding. Emerson says, calling it God, "He comes to the lowly and

simple, to whomsoever will put off what is foreign and proud; he comes as insight; he comes as serenity and grandeur."

Repentance and Discernment.

What do we understand repentance to mean? It is the positive and finished act of turning away from sense to soul, from sin to truth; thus when one denies evil, sin, sickness and death, it is an act of repentance which purifies the character and establishes spiritual understanding as Emanuel Swedenborg says, "It is no proof of a man's understanding to be able to affirm whatever he pleases, but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence."

To show the difference between intellectual and of spiritual understanding, one need only consider the vast difference between working in the dark and in the light. A woman might fully understand how to make a dress, might have her materials and everything necessary to produce a beautiful garment, but without sight or light what a failure she would make of her work. To intellectual understanding of truth must be added what God alone can give, spiritual insight; then will work be accomplished easily, joyfully, perfectly.

In spiritual consciousness all sense of hard work, of being thwarted, all feeling of helplessness and striving after good, or fighting our enemies, is ended, while the joy and inspiration of quickly speeding past time, strife, distance and failure crowns every effort.

Spiritual Illumination.

It is the experience of most candidates for understanding that light comes in flashes, here a little and there a little, so that many inquire, "Why does illumination not remain a permanent factor when once it is received?" The sum and substance of it does remain, for once having seen reality it is impossible for man to forget or really lose it, but its abiding, permanent quality awaits a greater purifying of the soul from the lower elements; then "He will abide with you forever."—John 14:16.

There is a royal road to spiritual attainment. It is the straight and narrow way of love; ardent devotion to God; and enthusiastic service to one's fellow beings. A watchful regard of the intentions, motives and feelings of the heart, will prove a great assistance in overcoming the obstacles in the way to per-

fect love. All hate must be given up; hardness of heart, cold criticism and self-seeking laid aside. Love has no substitute, she gives all to all, and her activity is always a miracle.

God has given all unto man whom he calls "My beloved son in whom I am well pleased" (Matt. 3:17). Never has God's covenant with man failed, never has it been withdrawn; it is man who has broken the covenant, who has failed to keep the compact to love God and God only. In the day that man renews his covenant and turns back to God, the Holy Spirit will descend with healing in its wings. Over this path of faithfulness to the indwelling Christ, man retraces his steps like the "Prodigal Son" to immortal life, sinless, deathless love here in the flesh, where he can stand on the Mount of Transfiguration with Jesus Christ and affirm, "All power is given unto me in heaven and in earth." —Matt. 28:18.

Thus with the renewing and transforming power of Divine Mind will the body ascend above the earth plane of sin, sickness, sorrow and death and put on the abundant life of Christ. Demonstration always follows understanding, and healing is accomplished without effort, the very presence and atmosphere of such a wise one being a benediction and blessing, while his mind is a leaven to the whole lump of unredeemed humanity.

Wisdom the Principal Thing.

The Hebrew king, Solomon of old, who is called the wisest of men, says, "Happy is the man that findeth wisdom and the man that getteth understanding" (Prov. 3:13), and "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding" (Prov. 4:7). He had no cause to regret that in his youth, when he was offered the choice of his heart's desire, he had selected wisdom. And so, over these thousands of years which separate our times from his, comes that pure and perfect vision upheld by an immortal law, "Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, behold I have done according to thy words; lo, I have given thee a wise and an understanding heart . . . and I have also given thee that which thou hast not asked, both riches, and honour . . . and I will lengthen thy days" (1 Kings 3:11-14). Therefore his testimony is in summing up life's blessings: "She [wisdom] is more

precious than rubies: and all the things thou canst desire are not to be compared unto her."—Prov. 3:15.

The Heavenly Vision.

As we stand on the Heights with God, that which has been mysterious, closed and unknown to us is opened in full view and we begin to see , as Sons of God, the full day of illumination. Revelation becomes an open book, and the key of all knowledge is in our hand. Real eyes, eyes with hundreds of qualities and powers, are opened and the heavenly picture of John on Patmos is true:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candles, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."—Rev. 22:1 to 5.

For Meditation.

Understanding is spiritual consciousness that reveals the unity of man and God.

Understanding restores man to his true inheritance of absolute power, joy and peace.

It emancipates him from ignorance and makes him immune to sickness and death.

Divine love establishes understanding which shows man to be a perfect expression of God.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you" is declared of this man of understanding.

Jesus knew his oneness with God, he proved it in thought, word and deed, he made his atonement with the Universal Good; therefore, he is God in power, love, life and being.

What he knew, what he did, where he is in consciousness, all men may know, do and be by faithfully living and practicing the truth.

AFFIRM:

I am rich in God's love. I am one with the Christ in all.

I am one with the Christ in myself. I am one with God.

I am one with health. I am one with joy. I am one with success. I am one with truth.

LESSON VI

Prayer and Concentration

Desire and Wisdom.

Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."—Mark 11:24.

In this statement we find three leading factors or essential conditions in scientific prayer. These may be summed up under three words, **Pray, Believe, Receive**, and it is important to bear in mind that all three are required in the prayer that demonstrates the truth.

All people pray in the sense that all people exercise the quality of desire, but desire must be controlled by knowledge, lest it produce results which only add to and complicate our problems, as shown in the experience of a religious fanatic in San Francisco, who, with her followers, prayed throughout weeks for power. At last a strange, awful, uncontrolled power came upon them ,felling some of these devotees to the earth in a state of catalepsy, holding others in unconsciousness for days at a time and exciting some to uncontrollable and foolish language and actions, until the police were called upon to carry some to insane asylums and others to prison. Such pray with power but not with understanding. Their desire is unaccompanied with the qualities that make balance and security, such as love and peace.

The earnest truth-student realizes the need of purifying his desire until it conforms to the will of God, well knowing that strong desire is bound to make or mar, according to its character. A good guide to right desire is given in the little book, "Light on the Path," which asserts:

"Desire only that which is within you" (the Divine Self).

"Desire only that which is beyond you" (beyond human self).

"Desire only that which is unattainable" (to the mortal self).

Right prayer is true desire which has its root and its fruit in the eternal source and substance.

Scientific Believing and Receptivity.

The second condition is right belief or faith, and here we find the secret of so much apparent failure in prayer. It is not sufficient to pray, you must believe your prayer is answered, and more than that, has been eternally answered. "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65-24). There exists but one basis for such perfect faith that does not depend upon an outer evidence for its stand, and this is found in our foundation principle, that God the Good is the only power and the only presence.

The third condition is as necessary as the other two and we may not hope for the masterly quality in prayer if it be absent. It is **receptivity.** Prepare for the demonstration, expect to receive, take no refusal, know no discouragement at apparent delay or failure, open your whole being to the good, and hold to this state of mind without wavering. And ye shall receive outwardly as well as inwardly, openly as well as secretly.

Supplication vs. Acknowledgment.

In giving a false estimate to Being, man has established in his consciousness an untrue relationship between himself and God. Thus he thinks of himself as "a worm of the dust," imperfect and mortal, one who must approach God in a begging, pleading attitude. Such a foundation can never uphold the science of right thinking. It reminds us of one who foolishly pulls down all the curtains of a room and then longs for the light and warmth of the sun.

If your prayers have not been answered, if they have not brought you the highest result, do not stop praying, but learn to pray correctly. There is a right and a wrong way of doing everything and this is true of prayer. It is Phillips Brooks who reminds us that "Prayer is not the beseeching a reluctant God, but the opening of ourselves to God's willingness," and James says, "The effectual, fervent prayer of a righteous man availeth much" (James 5:16), which statement cannot be understood to mean a virtuous, moral man in any limited sense, since such often confess great failure, and cannot even heal a headache with prayer, but it must mean a right-thinking man or one of scientific-spiritual understanding.

God may be looked upon as our great Banker in the bank of life, love and truth, health and prosperity. As we would not

approach the cashier of an ordinary bank with a cry and supplication for money provided we held the credentials, but with confidence and dignity would present our authority for a demand on the bank, so in this spirit let us approach our great Good, ready to prove our Son-ship by right thinking. Our demand will thus be honored.

The Prayer of Thanksgiving.

In the new thought, we find the prayer of acknowledgment and thanksgiving to be the way of faith and love and a method used by Jesus Christ in some of his mighty deeds. When he wished to increase the loaves and fishes, John tells us that "Jesus took the loaves; and when he had given thanks, he distributed" (John 6:11); and Matthew adds his testimony of its success—"And they did all eat and were filled, and they that had eaten were about five thousand men, beside women and children (Matt. 14:20, 21). There is no complaint of limitation in the mind of this grand soul, his power of increase lay in the wonderful spirit of good cheer and faith in abundance.

Again at the tomb of Lazarus, Jesus in the consciousness of immortal life used this same method of prayer saying, "Father, I thank thee that thou hast heard me . . . And when he had thus spoken, he cried with a loud voice, Lazarus, come forth . . . And he that was dead came forth" (John 11:41, 43, 44). Observe that in this wonderwork—for herein is its value—that Jesus praised God for the answer to his prayer before it was in evidence.

Again we have an illustration of the saving power of the word of truth in the prayer of Paul of Tarsus for the protection of hundreds of lives on a ship that was doomed. His attitude, like that of his Master's, was one of supreme faith, when amid fear, storm and wreck, he "gave thanks to God in presence of them all."—Acts 27:35.

This faith in the delivering God was so perfect that he imparted its positive quality to the panic-stricken sailors until "they were all of good cheer," thus strengthening the mental quality necessary to the saving of the three hundred people on board. Doubtless when Paul admonishes his people to "Pray without ceasing" (1 Thess. 5:17) he holds in mind this perfect tribute on the part of man to God's omnipotence, that communing with the Good in all that makes life a grand, sweet song.

Counting One's Blessings.

To prove that the prayer of thanksgiving is a law, that, set in action, will heal the mentally and physically sick, you have but to put it in daily practice yourself, as a lady did who had become a mental and physical wreck through long habit of dwelling upon her ills. She had applied in her distress to many physicians, and had tried all sorts of remedies when, in a state of discouragement, she finally visited a spiritual healer. This healer was wise, and after listening to the woman's long list of complaints and woes, she came to the conclusion that her patient had one disease that she had not mentioned—she had become a hypochondriac.

At last she interrupted the patient with the question, "Now that you have told me all your troubles, aches and pains, what have you to say of your blessings, of your health?" Again the woman declared that she had no blessings, no health, no cause for happiness. But the healer firmly persisted on the way she had selected to help this woman, urging her to find some part of her body that could, with certainty, be counted well. She finally succeeded in pinning her mind down to the fact that one of her fingers was perfect. Then she instructed her in right co-operation with the law of her good, telling this complaining, whining, fault-finding woman to go home and for three days concentrate on that finger, praising its health, thanking God for its harmony and refusing to speak about her ills and aches. The result was excellent, for, upon returning after the third day, she affirmed that she could now say that her hand was all right. Again she was sent home to sing praises for her increased blessing, and this good work was kept up until that woman was mentally and physically free. The foundation law of the increase and multiplication of our good is thanksgiving.

The Importance Jesus Gives to Prayer.

Probably in all the attempts of man to understand the soul-side of his nature and its relationship to the Creator, his greatest mistakes of judgment have been made in connection with prayer, and to correct these will determine a more wholesome and practical life. This fact seems strange in the life of a Christian, when Jesus gave such clear instruction and plain and simple practices and examples of intelligent prayer and its demonstration. By meditating upon such statements as these one real-

izes how much this Master valued prayer as a means of attaining conscious union with God:

"Watch ye therefore, and pray always.—Luke 21:36.

Men ought always to pray and never to faint.—Luke 18:1.

Why sleep ye? rise and pray, lest ye enter into temptation. —Luke 22:46.

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.—Mark 11:25.

And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."—Matt. 6:5.

And in the 17th chapter of John, one comes in touch with a blaze of glory in the personal prayer of this Master. No more splendid revelation of the bond of unity between God and man can be given us than this chapter contributes.

Concentrate upon these statements often; also practice this daily: Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.—Matt. 5:44.

God Not Changed by Prayer.

One mistake which has been made by those who have advocated the use of prayer as a means to a successful life, is found in the notion that God, through prayer, might be persuaded to change his mind, or that the unwilling or dull ear of the Almighty can be won by supreme effort on the part of the aspiring soul. Truth exposes the false note in this idea as springing from ignorance of the science of Being, "I am the Lord, I change not" (Mal. 3:6), and Jesus supplies light in his affirmation, "Thou hearest me always" (John 11:42). With these two points cleared up prayer may become spiritually strong and intelligent. No power on earth can change the Absolute God. **It is man who needs to change** until he understands the perfection of Being. Prayer, then, is for the benefit and blessing of the one who prays.

To comprehend the perfect unity of God and man, every false teaching in regard to the will of God must be renounced; then and then only will the positive, persistent quality, so necessary to constructive prayer, be active. How could the sick be influenced to health, or the dead be raised by the well-meaning

but negative prayer of the Church, "O God, heal this man of his disease if it be thy will, but if not, grant him grace to die in peace?" And it is not uncommon to hear this expression even in this day of light, "I do not know that it is the will of God that I should be well or that I should be prospered." Such a state of mind will meet with failure until the larger light shows the will of God to be absolute love that knows no evil, disease or poverty, whose omnipresence is the full supply of all good.

Listen to the wisdom of Jesus Christ on this point. "It is your Father's good pleasure to give you the kingdom" (Luke 12:32), and, showing the will of Love working through man, he asks, "If his son ask bread, will he give him a stone? Or if he asks a fish will he give him a serpent?" (Matt. 7:9, 10), concluding the whole matter thus, "If ye then . . . know how to give good gifts unto your children, how much more shall your Father . . . give good things to them that ask him?"—Matt. 7:11.

God Knows Your Need.

We do not need to inform God of our needs or to go into detail in prayer. "Your Father knoweth what things ye have need of before ye ask him" (Matt. 6:8), and is therefore the abundant supply of every good. The supreme intelligence in the creative principle knows that we have need for life, joy, health, beauty, power and plenty, and so has incorporated these into the substance of our being. The earnest student will find an added blessing in changing the habit of mentally projecting his aspiring thought to the blue sky, or to any outside goal, and will develop the habit of directing his prayers to the responsive, indwelling Spirit.

The question has been asked, "What may we rightfully expect, what justly pray for?" The answer springs from our "Basic Statement"—pray for that which may truly be affirmed as belonging to the Infinite God. Principle should govern our desires at all times and we should refuse to pray for the petty, personal and relative expressions. Emerson does not hesitate to show that "Prayer that craves a particular commodity, anything less than the all good, is vicious. Prayer is the contemplating of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end, is theft and meanness. It supposes dual-

ism and not unity in nature and consciousness. As soon as the man is at one with God he will not beg."

Seeking the Universal Good.

When principle governs our desires, then every prayer and divine word spoken will be all inclusive, universal and unselfish; then the whole world must be better for the answer to such prayers. I need not hesitate to claim in my meditation the blessing of health, for if I am a householder, sanddigger and unknown, or the President of the United States, I am without exception, better off for being healthy; so is my work and my world. This argument applies safely to every quality of God, from power to plenty.

On the other hand, if I apply the power of prayer for rain to fall on my little patch of late grain when it would result in loss to all my neighbors, who have their hay and fruit drying in the sun, I have lost in my character a true estimate of life and love, and there can be no substitute for this.

The Italian gardeners in my home town proved that an unproductive salt-marsh could, by proper cultivation, raise the finest vegetables, thus causing all marshes to rise in value. So with a heart that knows the truth about himself, the arid places in consciousness will become fertile and all lives through him blessed and enriched.

The Soul of the Lord's Prayer.

The Lord's Prayer was accepted at The Congress of Religions, where almost every religion in the world was represented, during the Chicago World's Fair, as the universal prayer, and as such should be studied and analyzed for full illumination. This prayer is probably repeated oftener and by more people than any other set prayer ever given to man. For two thousand years it has had its devotees, yet how many of these have found its soul? It was given with the purpose of doing great things, of making life beautiful, of healing disease and raising the dead, and it will yet do all of these; but to many it has fallen into the dead letter, and judging by its results, appears to have failed in the lives of thousands who pray it. It is muttered in vain repetition, in indifference to its wealth of meaning, much as a parrot or a phonograph might roll it forth. The phonograph is made no better as an instrument, no more harmonious, by giving forth

this prayer than it is in giving "rag-music." Just so, "Ye ask, and receive not, because ye ask amiss."—Jas. 4:3.

Prayer, like water, will rise no higher than its source. The secret of success lies in the individual furnishing the spirit of faith and illumination to his true words. Jesus gave this prayer in response to his disciples' request, who doubtless compared their own frequent failures to his universal success, and just as one who wished to play the piano would apply to the best teacher available, so they turned to their Master with the request that he show them plainly the ideals and qualities of his mind that assured him such obedience on the part of materiality, man or invisible element.

"Our Father."

He opens his instruction by showing them that his success rests upon the faithful argument that one, universal, creative and all-loving substance is the foundation of life. The unit source from which each stream has sprung and on which it depends for its life. Next he draws their attention to the nature of this all good as absolutely trustworthy.

"Hallowed Be Thy Name."

The name of God must be repeated reverently with pure, holy consciousness, in order to use it with authority and power. As given to Moses this name is **"I am,"** the one name under which we all make claim to being, and in **Exodus** 3:15, is added these words, "This is my name for ever, and this is my memorial unto all generations." The Third Commandment reads, "Thou shalt not take the name of the Lord thy God in vain; for the Lord (the law) will not hold him guiltless that taketh his name in vain" (Exodus 20:7). In ignorance, if not willfully, every one has taken this name in vain and continues to do so every time he adds to it expressions that cannot be claimed for God, such as, I am sick, I am poor, I am miserable, etc. And we certainly have not been found guiltless under the law of cause and effect.

Jesus hallowed this name **I am** in word and work, for, turning to him we hear,

I am the way, the truth and the life.—John 14:6.

I am the resurrection and the life.—John 11:25.

I am a king.—John 18:37.

I am that bread of life.—John 6:48.

I am the good shepherd.—John 10:11.

Before Abraham was I am.—John 8:58.

By returning to a pure language, we wlll not only be able to speak this name with signs following, but we will also be able to speak our own individual God-name, and the greater works will follow.

"Thy Kingdom Come."

"Thy will be done on earth as it is in heaven.'" Heaven here means exact principle, the beautiful, the good and the true. Jesus would have us turn our hopes from future happiness and the consequent scattered state of mind that this idea entails, to the practical life of establishing that perfect harmony here on the earth. This will be done when man learns to cross out his human will; then he will be able to see that God's will has always been done on earth, in spite of appearances to the contrary, and this true seeing is heaven to him.

"Give Us This Day Our Daily Bread."

This is "that Bread of life which a man may eat thereof and not die," the all sustaining word of life, "Substance to our fadeless being." It must be fresh each day, for spiritual man cannot subsist on past illuminations. He demands new light for every new hour. Such splendid nourishing of the inward man will always assure the outward symbol of full supply.

"And Forgive Us Our Debts."

"As we forgive our debtors," or as Luke gives it, "And forgive us our sins; for we also forgive everyone that is indebted to us" (Luke 11:4). Herein we have the recognition of the wonderful, beautiful law of compensation, also explaining why we have not received God's forgiveness more fully. Let us ask for nothing we are not willing to give. Love our neighbor as ourself. "Forgive and ye shall be forgiven." Man is capable of understanding the perfect love of God only as he perfectly loves his fellow-man.

"And Lead Us Not Into Temptation."

"But deliver us from evil." Emphasis should be placed on the fact of the delivering and freeing power of God in this part of the prayer, while the apparent contradiction of the perfect wisdom and love of God found in it, should not confuse the mind that knows that God tempts no man. "Let no man say

when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). This statement in the Lord's Prayer is found more helpful to students when repeated thus, "Leave us not on trial, but deliver us from evil," or with a few words left out thus, "Lead us, deliver us from evil."

"For Thine is the Kingdom."

"And the power and the glory, for ever." This is a grand annunciation of the supremacy of the All-Good and protects the mind from ever giving, or taking, credit to the personal self for any triumph or achievement. Pride will instantly melt into nothingness under its affirmation.

"Amen." The seal of the Kingdom of Heaven, giving divine approval and authority to the one who repeats this prayer with right realization.

Concentration.

Prayer and concentration are one; they belong together and work in unison in all the great deeds of man.

Webster defines concentration as the act of drawing to a center. God is the center to which active prayer, through the power of concentration, draws all the aspirations, qualities and powers in man.

Meditation seems much easier for most people to practice than concentration, since the former admits analysis of a subject or the broadening out of an idea into many channels, while the latter strictly demands "one-pointedness," an attainment which is reached only after thorough self-discipline.

Many students make the mistake of striving and struggling in their efforts to attain the art of concentration, which often results in a rigid, tense state of mind and body. True concentration is the opposite of this for it is trusting and resting, a divine abandonment to truth.

Revelations and Visions.

Another mistake that is quite commonly made is to seek some great revelation with impatience or to look for some uncommon display of spiritual powers, when perhaps the mind is quite unprepared for receiving or understanding these, and disappointment and discouragement follow.

Great visions, like those of John at Patmos, come not by directly seeking them, but after the soul has been purified

through daily devotion and concentration on spiritual things; therefore the wise student will find satisfaction and success in practicing concentration for the simple purpose of concentrating.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). To shut the door at will and keep it under control, is the chief work in the practice of concentration, and when this is accomplished to any degree of perfection, the goal to all success is at hand.

Retire to some quiet spot, select the idea or statement you wish to make your at-one-ment with, repeat it or allow it to repeat itself in you. Now will come the common experience: one thought after another will seek attention, insisting upon entering into consciousness, again and again interrupting the silence. These must be handled by the will, denied entrance, pushed to the outside of that door gently but firmly, the statement of truth returned to and meditation resumed. A half-hour spent each morning and evening in this practice is well worth your time, and if in six months you can see improvement, count it all a joy.

A Daily Practice of Prayer.

Madam Guyon, a Christian devotee of the seventeenth century and an adept with concentration, gives in a treatise called "A simple method of prayer," this idea for practice. She advises the student to take a spiritual book and read until some special thought it contains holds the mind firmly, at which time the book should be closed, a finger inserted to mark the place for easy re-opening, and the substance matter allowed to control the mind until its work is done.

When the special thought no longer holds, instead of making an effort to retain it, she advises the student to open the book once more, continue to read and again and again repeat the practice. She explains that these rich thoughts are incorporated into one's spiritual body through this practice and they become life of his life. She compares the experience with eating food which goes to build up the physical body. The conscious thinking is like the mastication of food. One chews the food until to continue to do so longer would be disagreeable, at which time we swallow it. Then the process of digestion,

assimilation and rejection is finished without the volition of the conscious mind. She concludes by reminding us that as the value of the food is not lost when the mind forgets about it, but its real work then begins, so every divine thought that has ever passed through consciousness, is a treasure laid up in heaven and will some day come forth to bless us.

LESSON VII

Origin Explained

Sensuality and Heredity Denied.

The Practice of Healing.

We have now studied six leading points in the principles of mind healing and are, therefore, prepared to apply these for the solution of our problems. The remaining lessons will be devoted to six treatments given for the purpose of overcoming ignorance, sin and suffering. The first of these embodies the denial of sensuality and the mortal law of heredity.

Good work demands a definite, direct, straightforward method, and divine science furnishes this in its practice of denial and affirmation. This system will be adhered to in each of the treatments given, for the purpose of suggesting to the student a happy, helpful way to demonstrate the principles of truth.

Bearing in mind that the power to heal is not a special personal gift bestowed upon a favored few of God's children, but is the result of faithfulness to exact and scientific laws, which may be known and practiced by all, let us fix the mind steadfastly in the All-Good by denying every form of evil that presents itself to mind or experience. This practice in the daily life is like one's capital put out at a large interest which results in most satisfactory returns.

A Personal Experience.

Some twenty-five years ago, when I took my first primary course of lessons, but one mighty thought remained fully mine at its close. In the newness of the idea, I had lost sight of the many explanations given, while retaining clearly this one substance-thought, "**Only the good is real.**" This I ardently concentrated upon and practiced for the benefit of myself and others, almost without a break, for six months. Every horse, dog, cat, as well as person or experience, I came in contact with during that period, was blessed with this understanding of its real nature, until the thought became a fixed, abiding consciousness and substance for hundreds of future demonstrations.

Again and again has this statement risen spontaneously from

its hidden depths in the sub-conscious storehouse of my mind, to meet successfully the mortal claims of fear, distress, danger, pain and temptation.

One instance will show what a friend such a power will prove in time of need. One night, but recently, returning home late from a lecture, a large dog, suffering apparently from madness, rushed furiously at me from the opposite side of the street. His mouth was wide open to bite and his hair stood on end while his eyes flashed fire. Wisdom guided me to stand still and affirm the protecting power of the All-Good silently. The change was instantaneous; it had a wonderful effect upon the dog, for just as he sprang to bite, his mouth closed, his eyes softened and looked the apology he could not speak, his tail fell between his legs in fright, and he turned and ran away rapidly as one who is ashamed. In thanksgiving and praise it occurred to me that not only had my immediate thought protected me, but that back of it lay the power of those many true words spoken to dogs in the long ago.

Our Estimate of Life.

The kingdom of love, of health and peace is within us. Release these into action and step by step the body and environment will be won over to a life of inspiration and peace.

Mistakes must be eliminated, and chief among these is our false estimate of life. We have accepted life as limited, have identified the individual with birth, death, materiality and form, until this idea has hypnotized the race into believing that suffering is identical with life and being.

Let us face with spiritually equipped mind this foolish, false belief that man is flesh and has beginning and end. When man accepts his life from the standpoint of mortal birth and origin, he is bound to be closed in, sooner or later, with all that this idea embraces. His health is subject to sickness, his life to death, his joy to sorrow.

It is most imperative to successful expression that we get a clear realization of the truth of birth and origin, for ignorance upon this point fathers every form of suffering, and stands back of the oft-heard complaint that one only just begins to know how to live when he must die, and the statement there is one thing we may all be sure of and that is death, to which is often added the careless advice "Eat, drink and be merry, for tomorrow we die."

Such foolishness must be met and conquered by the steady stream of white light radiating from immortal consciousness.

Belief in Flesh Origin.

As long as man denies his true origin he cannot escape undesirable changes, unhappiness and restlessness. And all his man-made methods to prevent these, based upon an insecure foundation, will only result in temporary relief. One error leads to another so that a life governed by the belief in flesh origin, leads to seeking happiness outside of truth and the consequent plunge downward toward sensuality and a scattering of forces.

The right directing of force is the secret of demonstration, and only he who knows the truth of his being can wisely govern the stream of life. When one realizes that he is not created by any law of the flesh; that he is not born from beneath but from above, he will be saved the unsatisfying search for happiness in sensation, and true self-control will take the place of unrest.

Healing Sensuality.

Every form of sensuality is but a dis-organizing, dis-integrating process, from the sharp, scolding tongue to the drunkard's sleep, but should not be met with condemnation nor fought against with human warfare, since such methods rise from the premise of the reality of evil and must fail.

True love and faith, strong to heal, will rise from the knowledge that all such errors spring from disease of judgment and will, and they are subject to healing through a return to the light.

The man who drinks to excess is in the dense darkness of ignorance, and should be awakened by patient, firm declaration of the truth of his being and of desire. He is not unlike other men of more temperate habits except in this, that he is misinterpreting the cry of his soul for satisfaction, and in his ignorance, is attempting to supply this demand with outside agencies.

If it is your love and desire to redeem such an one send out the word of truth to him, follow him mentally with a right interpretation of this thirst of his soul. Say to him, "Brother it is the living word of Christ that you desire. It is the well of water springing up into everlasting life within you, not whiskey, that will give you peace."

Many so-called degenerates have turned their feet immediately toward a life of true satisfaction upon hearing this glad news. To worry, fret and fear about one whose will is weakened

through self-indulgence, is only to add fuel to the fire, while the opposite results may be obtained by a cheerful, steadfast faith in instructing the soul in the truth.

Man's Pure Conception.

To know that man is a pure, perfect idea of God, that his conception is not in sin but in the immaculate wholeness of Infinite Being, that his work is to manifest this in unison with God, is for him to live consciously on the plane of perfect peace and joy, obtaining his satisfaction from principle rather than directly from flesh.

Transmutation of force from a lower to a higher plane, whether that force be expressed as pain or false desire, will heal any disease of character or body.

The truth is that man being spirit was never born and can never die; is inseparable from God, being co-existent and co-eternal with the Mother-Father Principle.

The Law of Identification.

What man thinks most and longest upon determines his character and manifestation. He may think himself into a thief or a saint, into sickness or health, into joy or sorrow. By classing himself as a fleshly being, considering his life subject to the lower elements, his happiness dependent upon sensation and form, man has come to look upon his being as limited to the mortal law of heredity. The stronger his belief in the flesh, the more he seems identified with its ills and aches, its fears and its foolishness. There is only one escape from this and it lies in reversing his practice of identifying himself with the flesh to that of oneness with Spirit. To identify oneself with God is to throw off the bondage of the flesh, and to know that divine man who is heir to the Kingdom of Heaven. Let those who would be free from mortal inheritance, affirm persistently, "My inheritance is wholly divine, All that the Father hath is mine."

Man's Birthright From God.

On this foundation man is free to make a full claim to divine son-ship. Whatever he finds, by true analysis, may be predicted of God becomes at once his own birthright. In the old way of thinking he sold, like Esau, his birthright for a mess of pottage, but now he regains it through true consciousness of being. The Esau, or mortal self, cannot retain or hold for its own selfish use,

power or intelligence, when the Jacob, or higher self, becomes bold enough to claim these for spiritual purposes.—See Gen. 25.

An Instance of Self-Healing.

I recall a student of mine, who, in five minutes of true contemplation of her divine inheritance, overcame what had baffled the doctors and medicines through long years of suffering. Just before her wonderful release, she had received the instruction contained in this lesson and had taken her stand for spiritual healing, deciding against taking any more medicine. Her physical suffering had for two weeks been so intense, that her friends had despaired of her life. Her bravery was that of a hero, as she steadfastly affirmed,

"My inheritance is immortal life and freedom, I claim my own perfect, God-like health."

Then the tempter spoke to her, and its voice sounded full of authority, offering temporary relief from pain. It said,

"Will you be satisfied if all your pain leaves you?"

It was a great temptation to accept a compromise, but remembering that her principle offered her complete immunity, she firmly replied,

"I will accept full healing or nothing, the perfect is not too much to affirm for a child of God."

Then her true understanding was rewarded by full restoration, and she entered into a normal, happy expression of life.

Healing the Poverty Thought.

Do not allow mortal mind to persuade you that you have done well to escape the diseases others fall under or be contented with partial success; push out into the deep of God's bounty and love, as one who is created for absolute joy.

Not only is our inheritance health, peace, power and freedom, but it is prosperity. Let us swing free from the mortal belief of inherited poverty. "God is my prosperity and my eternal welfare," should be the mental medicine for a mind crushed by the old theological views that too closely connected Christianity with poverty. These two have nothing in common and when Jesus affirmed. "All things that the Father hath are mine" (John 16:15) it included a support so abundant and perfect that at will he could command the elements to obey him, to be food, drink, money or any other form for his use and comfort.

Surely a wonder-working mind that could turn water into rich-

est wine and multiply bread and fish at will, who could raise the dead to life and heal all diseases, could not be counted poor. Such today might be multi-millionaires. Thus to be a real Christian is to be at one with all the interior and external wealth of the universe. It means to shun all belief in limited and man-made ways for support, and to know actually that divine inheritance includes the earth and the fulness thereof.

Stop identifying yourself and your affairs with poverty; practice unity with the God of prosperity.

The Fatherhood of God.

Every word of instruction given to the candidate for truth by Jesus Christ, is his way of announcing the perfect law of God. So when he says, "Call no man your father upon the earth: for one is your Father, which is in heaven" (Matt. 23:9) his object is to win the race-mind from the age-lasting habit of bending in sorrow to mortal inheritance, to that of joyously winging its way to the universal Fatherhood of God and thus regaining its lost inheritance.

Thus is the ancient curse of heredity taken away and man can no longer justify a bad temper or a disease, on the plea that some ancestor had such a weakness and he has fallen heir to it. The voice of love affirms to the race.

"What mean ye, that ye use this proverb, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."—Ezek. 18:2, 3.

The Purpose of Life.

Keep in mind that the purpose of life is to manifest God, and that this is possible only to the one who depends upon the Christ within, referring to whom John says, "Which were born, not of blood, **(as those who drift carelessly and without definite purpose on the incoming birth-tide)** nor of the will of the flesh, **(as those who come for a selfish purpose to satisfy sensual desire)** nor of the will of man, **(or even those who come with the best object the intellect can contribute)** but of God"**(to demonstrate perfect being).**—John 1:13.

This knowledge must lead man to take his stand with Jesus Christ in declaring, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." —John 18:37.

How to Heal.

Health should be considered the normal natural enjoyment of all God's' children. We should expect to be well and strong at all times so that the thought of disease may find no lodgment in consciousness.

Every one can be well who really wants to be with all his heart, and **all may learn to heal the sick.**

Spiritual healing, which reaches both mind and body, is far removed from mere mental suggestion, and lies beyond the reach of personal will power. As God is all the health there is in the universe, so true healing is the result of making one's union with God. Bearing this in mind the limitations found in less spiritual mental methods of healing, will be put aside as unworthy while the wise student will go straight to the fountain head.

A Formula of Healing.

A formula will be given with each of the healing lessons, in order to guide the mind along the path of principle. In each treatment will be embodied the substance of the lesson it follows: first, denying the delusion and then affirming the truth. In giving a treatment always address silently the real, divine being of the patient, and see this one as absolute master in the situation.

Absent Treatment.

Spirit recognizes no such limitation as time, space or materiality; denies the appearance of absence, and affirms oneness and indivisibility; so the Word of God, spoken for healing, pierces through all matter and disregarding time, instantly reaches the goal. An illustration of what is today known as absent treatment is given in the life of Jesus Christ, where he heals the servant of a rich centurion, never having seen the man and while many miles separated them.—See Luke 7th. Mind is unlimited therefore whomever you can think of, you can reach and bless. The law of love is Give. Serve the spirit in each other. Send forth the word of healing.

Attitude Towards Personality.

It is well to avoid personal contact with the patient, such as laying on of hands, since such an act is apt to confuse the patient into placing his faith in your personality rather than on principle. No one should be treated against his will any more than you would enter a stranger's house, uninvited, and insist upon rearranging his furniture. Let your rule be to respect individual-

ity. When you are really, through good self work, prepared t heal, the spirit will draw those to you who desire your hel Trust its guidance at all times.

Putting Away Medicine, Self-Indulgence and Prejudice.

Best results demand the discarding of medicines and a symbols of mortal dependence, since, "Every house divide against itself shall not stand" (Matt. 12:25). Truth works be through a clean channel and demands a denial not only of sel indulgence in mortal error, but also of prejudice. These two ar companion errors which spring from the same source, a belief i the reality of evil, and since sin is the cause of sickness and mus be forgiven in order for health to become positive, so the heale must conquer prejudice in order to cancel the cause of disease. your patient should be suffering from rheumatism, the result pride of heart, and you should continue to entertain a strong ar tipathy toward that form of error, power to forgive and to hea would be lacking.

Again, trust the spirit of truth to guide you, listen to its in structions and obey its directions. Let it be absolute wisdom t you. Intuition, originality and initiative will follow.

Realize the Spirit or Meaning of the Formula.

Use the formula, not as you would a medicine, to be take mechanically, but supply the vital spirit from your own spiritua understanding, thus avoiding the letter that killeth and em phasizing the spirit that giveth life.

Address your patient by his personal name, or in a mor general manner as you are inclined, saying,

Dear One, Listen to the truth about yourself.

You are not what you appear to be, poor, sick, dissatisfied.

You are not a slave to self-indulgence, nor in bondage to an form of sensuality.

Your inheritance is not mortal. Your birth and conceptio are not in sin.

You are not depending upon sensation for your happiness.

The body is not you. You are not born of the flesh and ar not dissatisfied with life.

There is no impurity in you. You are a son of the Most Hig God and your inheritance is the health, peace and purity

uth. You are born of pure love as your Mother and divine wis-
m as your Father and are therefore rich in abundant joy and
edom.

As a child of God, rise up and claim your birthright. Enter
o the joy of your Lord.

My words shall not pass away.

Amen.

LESSON VIII

Denial of Deception

econd Healing Lesson.

This is a lesson suggesting the right attitude of mind to ssume toward darkness of vision, weakness, pain, old age, loss, ense of separation and death. Herein is the law of the All-Good mphasized, while the mortal law, underlying the deception of vil and matter, is reduced to nothingness.

With joy and gladness we take up the work of denying eception, and every stroke of the pen consecrated to this work s to the wall of human construction what the blasts from the rumpets of Joshua were in the destruction of the walls of Jericho. (See Joshua VI.) The mortal defense of evil and materiality alls, exposing their weakness, as truth and righteousness gain ne victory.

By concentrating upon the fact of the eternal unity of God nd his idea, called man, we come to see that the appearance of nultiplicity, duality and kindred qualities, only exists on the lane of good and evil and should therefore be denied as having ny place in Divine Mind. When this conception of unity is the overning inspiration of the individual, he rises above the liability o reflect on his mind and body the false suggestions of others.

venues of False Suggestion.

It is claimed that there are several avenues through which rror reaches the unprotected mind. These are, first, our pa-ents; second, the race; third, our associates and, fourth, our wn foolish, false beliefs.

Through the limited training of our parents, we received, irectly or indirectly, suggestions of evil, and were taught by nem to fear and fight it. Personally we belong to a race which or ages has lived under the deception of a dual standard: two owers, good and evil; two minds, spiritual and material; two resences, God and a devil. These deceptions are often sug-ested in our relationship to associates and friends, and again, is possible to be laboring under some self-created delusion, from hich we may suffer until the knowledge of truth sets us free, s in the case of a woman, who was sane on every other point, ut who believed that death would follow a common house-oth, lighting on her face or hand.

Closing These Avenues.

All these avenues must be closed by denial, and a free and independent stand taken, wherein the mind is open to the eternal truth. This can be accomplished by identifying one's mind with Supreme Good, which has the effect of closing out all the curses and false suggestions, audible or inaudible, in the world, and causing us to be sensitive and receptive to all the blessings sent out through prayer by thousands of devoted souls, who live for the good of the whole.

Rub out, through faithful denial, every untrue impression and foolish memory. Cut yourself free from every delusion. If the race or your associates still affirm sin, sickness, sorrow, death, as part of the plan and law of life, then use the sword of the spirit to cut yourself free. We are influenced by the negative thoughts of others only in that degree that we allow it. We have it in our power to do away with all false influence by standing positively by the truth, then will our life be a strong influence in the world to lift other men to the Divine Light. Epictetus shows this in his illustration of the two coals, one red hot and the other drenched with water. There are, he says, two kinds of men: one is like the coal on fire, while the other resembles the wet one. One is positive and the other negative. Bring them in contact and one of two things will happen. The drenched coal will be set on fire or the red-hot one will be cooled by the water. Realization of unity is power, joy and freedom. Therefore affirm oneness, unity, and deny separation, multiplicity.

The Marriage of Ideas.

"What therefore God hath joined together, let not man put asunder," Matt. 19:6, when applied to principle should read, "What therefore God hath joined together, no man can put asunder," for the attempt to do so is the cause of misery and suffering to humanity. The untiring power is Divine Love, which, when set in action, heals the world of its varieties of divorcement.

In the realm of true being, capital and labor, man and woman, soul and body, nation and nation, are as eternally linked in harmony and equality as God and man. This understanding will put an end to the deception of war, harmful forms of patriotism, sex struggle, and heal disease and poverty.

Love and wisdom, truth and science, joy and prosperity, health and intelligence, are perfect in expression only when complimenting each other. There is no sex in God, therefore the establishment of the Kingdom of Heaven on the earth depends

largely upon man's denial of the delusions relative to this subject. The deception of a dual sex-law must be cancelled, and the law of purity, chastity, equality for men and women alike, must be raised, as the guiding standard in social activities. Again, deny twoness, affirm oneness.

The Delusion of Growth and Development.

The next deception to handle is one which, on the surface, appears to be valuable to humanity, but from a more spiritual view is recognized as a half-truth, whose value the wise will question. Some deceptions are so clearly classed with error as to obtain little holding power on an advanced mind, while others are so subtle as to deceive, if it were possible, even the elect, if the mind swerve the slightest degree to the right or left of the Absolute.

As an East Indian truism affirms, "One may be held prisoner by a rough iron chain or by a gold one studded with diamonds." The gold chain now to be broken is the popular belief in growth and development. The Truth reveals the nature of the soul as perfect, complete as God is complete, and if the student of this message will look upon soul-growth in the same ilght as he sees the work given to cleansing and beautifying a diamond, freshly mined, he will enter into a state of spiritual rest from the imposition of the intellect which affirms endless effort, eternal progression, etc.

The Diamond and the Soul.

The diamond is not created or added to by any process through which it passes to give it market value. The process is for the purpose of cutting away the obstructions, washing from it the dirt accumulations of the ages, and finally polishing its surface that its beauty may have every advantage for expression. The real self is like this diamond, having accumulated the ignorance and deception of the race about it. This must be washed away, the false growth pruned until the soul shines forth in its pure radiant light. Nothing can be added to the soul, nothing subtracted, therefore growth is of mortal not divine origin, springing from the belief of imperfection not perfection. When the soul ceases to believe that it can improve anything in this universe, it will meekly and intelligently co-operate with the eternally perfect and thus be free. God does not evolve. God is. Meditating on the Absolute, we deny growth and affirm wholeness.

Now rise from the plane of good and evil, where comparison and antagonism have their battle field and experience holds sway over the judgment, to the heights of the highest viewpoint, and instantly our mind becomes David-like in power to destroy the giant Goliath. Our five white stones, purified senses, will strike the false claims of the intellect to the earth, while the whole army of deceptive ideas, Philistines, will fall to rise no more.

Ancient Race Deceptions.

The intellect has affirmed, that what the race has always experienced, will continue on through the ages, that because everybody has died all beings must die, and that universal acceptance of an idea determines its worth. All the errors of judgment the race has corrected were once accepted as truths, such as the belief of the moon being a flat disk, and that the horizon was a kind of trapdoor, opening into the bottomless pit, until a Columbus rises with a shaft of light in his soul to overthrow the works of darkness.

The earnest truth student does not fear to step free from preconceived racial deceptions, and so become an open avenue for the expression of new and free thought. He knows that death is no more king of this earth than sin, and so with strong, positive declarations of Truth, begins the annihilation of it. Handle death fearlessly. Look above the heads of the crowd and deny conventionality to fixed mortal rules, deny the reality and continuity of death. Destroy the pathway called the rut. Affirm originality, revelation, individuality, immortality.

You hold in your hand the golden key: "Only the good is true." Challenge every thought with it; tax every experience to support it; take every question to it for solution.

Too long has this race bent, without question or objection to certain deceptive ideas relative to disease, and thus has fallen short of emancipation from physical suffering. One of these fallacies consists of a religious idea, that has its tap root in the description of God as a personality, who returns good for good and evil for evil. It is that disease is a punishment for sin. While true philosophy reveals it to be a result, the cause of which may be a quality of mind which the world excuses and even commends. In this connection man has allowed himself to be self-deceived, condemning what he considers "black lies" while condoning white ones.

Fear and Worriment Disastrous Errors.

One is just as far from the science of mathematics in affirming one and one to be three as he would be in affirming them to be ten. The answer to the problem in both cases will show error. Treachery is like a black lie, and its result on the body and affairs is final failure; worrying, fretting, apprehending evil, anxiety and fear, are white lies which make their registration on nerves, blood and organs as disease. As long as you believe in the power and reality of evil you make yourself liable to its claims. We never fret or worry over the fact that we are prosperous, happy, healthy or pure. These storms of the emotional nature rise from our belief in the reality of evil, and show a positive denial of God. Charles Newcomb reminds us that the word "worry" comes from the Dutch, "worgen," meaning to throttle, and very often one experiences throat and chest trouble from a chronic state of worrying, while anxiety affects the whole organism, sometimes causing the hair to fall out, the teeth to decay and the stomach to rebel.

Practice denying evil, anxiety and worriment, and affirm trust and faith in the good.

Health Laws Spiritual, Not Material.

The body is mental, not material, and will obediently respond to the qualities you supply it. You can have absolute, spiritual control of your body by right thinking. The health of the body demands substantial life-giving thoughts, while it will fail under shadow ideas. It is error to suppose that the knowledge of health and healing is advanced by studying disease and its symptoms.

The greatest physician this world has ever known, who "healeth all manner of diseases among the multitude," Jesus Christ, never gave any external practices or laws for health, he never told his disciples how to breathe, what to eat, how and when to bathe or exercise, nor warned them against certain forms of food. And yet he instructed them fully as teachers and healers and assures them, "All things that I have heard of my Father I have made known unto you," John 15:15. If pathology had been necessary to a perfect manifestation in the flesh, this, too, would have been added.

Study health not disease, do not be deceived by advertisements and other devices for impressing the mind with symptoms of disease. Refrain from describing hospital operations. Reject

from your thought and conversation all pictures of diseases, deformities and other limitations.

The Power of the Imagination.

The imagination, that mighty creative faculty, must be kept pure and clean for the use of the Christ. You can imagine yourself a saint or a sinner, a thief or a philanthropist, therefore, watch your mind and do not allow it to persuade you that you are sick, sorrowful, sinful, angry, poor, or that you have imbittered or injured feelings. It is a well known fact that physicians often fall victims to the diseases upon which they are specializing.

An article appeared in a newspaper, a number of years ago, headed, "A Coincidence." It was the story of a poor, young student who had entered a medical college. Soon after he began his studies the college offered a money prize for the best essay on appendicitis. This young man gave his entire attention, throughout weeks, to the study and investigation of this subject, with the result that when he submitted his essay, the prize was awarded him. Then followed the experience which the newspaper had called "A Coincidence." A week after receiving the prize, this student was expressing all the symptoms of appendictis. He went through the usual operation and died. Our knowledge of the law of thinking convinces us that this experience was not a coincidence, but a clear case of cause and effect. He had actually photographed on his body what his mind had so ardently concentrated upon.

Deny false and affirm true imagination.

Dominion Over All Things.

In the account of the creation of man, given in the first chapter of Genesis, we find his inherited power to be unlimited.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth," Gen. 1:28.

This includes man's body, and the fulfillment of this promise but awaits a more Godlike determination to master every situation. Let man practice spiritual dominion over his body, never allowing it to dictate terms to him, but being in complete control of every organ, desire and activity, then will he swing easily into dominion over things external to himself.

Too long have we accepted the deception, furnished from the belief that work can exhaust the strength and deplete and devitalize the constitution. This thought springs from the false premise that the body is the main factor in manual work, and that mortal mind is responsible for achievement. Think for a moment of the powerlessness of the body, from which the spirit has flown, and at once we affirm activity to be mental. Now realize that mind is God, is Spirit, and instantly is grasped the recognition of its inexhaustible strength. To conquer the appearance of weakness and exhaustion, affirm and deny thus:

"Not by might, nor by power (of body or mortal mind), but by my spirit, saith the Lord of Hosts," Zech. 4:6.

Self-Mastery Rules the External World.

Man need not move outside himself in order to conquer his world. There is not a quality or an object in this world that has not its correspondence in his mind. And when he shall have overcome the storms of anger, hate and resentment in his soul, the storms of nature, on sea and land, will obey his demand; the enmity of animals and danger from poisons will cease; and every curse will be turned into a blessing. A greater love and knowledge of God will reveal the higher laws, by the use of which man may prevent drowning. Extend the law by which we may safely and easily hold the breath a few seconds, and it will as successfully be suspended for hours.

Old age, decrepitude and impatience are world-old deceptions, which must finally come to naught in the new light. A man in the city of Los Angeles has invented a machine which, he claims, will dissolve the old age deposits in the body, and thus restore it to youth and vitality. The melting power is a strong, white light, which the machine throws over the body of the subject. This idea is interesting to those who understand the law of correspondence, since such will see that this inventor has touched the outer edge of a deep, interior law, but, as truly as the use of cosmetics for beauty is but a deception, so truly man will never regain his youth by outside influences.

Man is the light of the world and by letting this light shine will his "youth be renewed like the eagle's," Psa. 103:5.

Moses, the greatest light of the Old Testament, had so resplendent a countenance from the shining of this inner light, that it is said of him he placed a veil over his face that the eyes of the Israelites might not be injured by its brilliancy.

This light so wonderfully preserved his body from the deception of old age, that when he disappeared from Israel, "his eye was not dim, nor his natural force abated," Deut. 34:7, yet he was then one hundred and twenty years old.

Deny the deception of old age and loss. Affirm, "My spirit is alive with the boundless youth and beauty of God."

The Personal Self Denied.

The deception of personality must be denied as Jesus Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23.

If we are hypnotized into substituting the personal self with its weaknesses for the immortal self, all the limitations that go with it are apt to be our portion. We can then be sad and selfish, indulge in self-pity and self-depreciation, be open to the influence of the unwise and express sensitive pride.

When we are poised and centered in the Self of God, all sense of injured feelings, of imposition, of wounded pride of being forsaken and misunderstood is abandoned. Especially imperative to spiritual strength is the transmutation (or rebirth on a higher plane) of sensitiveness. Sensitiveness belongs to God and should be redirected through consecration, to the highest purpose; thus the inner ear will be open to the guidance of truth, while the outer one will respond in perfection, the inner eye will see clearly and the outer one will harmonize with it.

The tendency to catch cold is but an evidence of human sensitiveness and not the result of draught. Give a spiritual and positive quality tc your sensitiveness and you will cease to catch cold.

Deny sensitiveness to evil, affirm openness to God.

False Teaching and Teachers.

There is much false teaching given under the name New Thought. There have been and will be many pretenders to revelation and self-deceived leaders, who will even call themselves the Christ, seeking a following for their personality. There are half-truths and side-lights, which will deceive those not fully awake. Protection is certain for those alone, who center themselves in the indwelling Christ. These will be re-educated, for light does not come to man from without, but from within. Know for yourself the Truth and never be deceived by any teaching that asserts God to be the creator of confusion, that teaches that God sends evil or sickness, poverty or death to his children.

Listen to the voice of the Christ:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

"I am the good shepherd and know my sheep, and am known of mine."

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," John 10:9, 14, 16.

The Second Treatment.

The second treatment consists of the denial of deception and affirmation of protection.

Dear child of God, listen to the voice of Truth.

It is not true that you are limited, or that your health depends upon what you eat; how you dress, or upon any other external thing.

You are not deceived by any appearance of evil.

Materiality has no power over you.

You do not worry, fret or fear. You know that your happiness, health and peace do not depend upon a condition outside yourself.

You are conscious of God throughout your whole being. There is no deception in you. Your eyes are open to the truth that sets you free.

Your life is God, perfect and eternal. Your strength is God, inexhaustible and all powerful. Your health is perfect. You are free through the power of Truth. Amen.

LESSON IX

Forgiveness of Sin

Preparatory Meditation

Begin the study of this lesson by a fifteen-minute concentration on these statements:

I am good and there is no evil in me.

I am determined to show forth my divine nature.

I am the revelation of God. Through me is revealed God's love to man, the beauty of holiness.

Nothing can persuade me that I deserve sickness or death. I will not yield to them one inch.

I am positive and firm for goodness and health. I am pure, sinless being.

Scientific Basis for Forgiveness.

Our statement of Being affirms the allness, goodness, and oneness of God and man, declaring the Creative Good to be life, love and truth, and denying all reality to sin, disease and death, thus forming the basis for the forgiveness of sin.

There is no sin in the realm of the real, but in the realm of mortality there is much belief in it, and therefore we do well to give enough time to studying its cause with a view to blotting it out for ever from our own mentality, and to assist in doing the same for others. Since there is no sin in Being it has no place in the true self, and its appearance rises from the plane of ignorance, the superficial platform of mortal mind. Since every one believes in sin to some degree, no one can be excluded from taking an active part in its annihilation. The less you believe in sin the more power will you have over it. Sin is not distroyed by sin, but by the light of truth. It yields every time to courage and faith.

Dynamiting Self-righteousness.

Formal religion has classed men under two distinct heads, good men and bad. The fact is that no personality is altogether good or entirely bad. Therefore that discrimination which encourages the Pharisaical idea, "I am better than thou," constitutes the one departure from truth, that is most difficult to reach. The reason for this lies in the fact, that the love neces-

sary for regeneration has been diverted from the God-self to personal use. Sometimes such a state of error can be reached only by the dynamite of bold, sharp language. This, doubtless, accounts for the departure of Jesus Christ from his usual calm, gentle, forgiving manner in dealing with the hypocrites of his day. In seeking to heal such he used the language they could best understand, but where meekness and humility were found, his method is always gentle and tender even to a degree past the power of the intellect to understand, as when the woman taken in adultery was dragged before him by her accusers. In how dignified and sublime a manner is this experience painted for us!

According to the law of Moses this woman's punishment should have been death by stoning. She makes no excuse, offers no plea. She represents humanity come to judgment. Her silence is full confession of her guilt; she expects retribution. How strange to her ears must have sounded the unusual reading of the law when Jesus said:

"He that is without sin among you, let him first cast a stone at her."

Her accusers vanish under their own sense of guilt, but the law must be fulfilled and Jesus, as an innocent, sinless being, threw that stone:

"Neither do I condemn thee: go and sin no more." John 8:11.

The stone was thrown with a skilled hand and it entered into her heart with healing, revealing her real nature of purity, to herself.

Disease and Death Caused By Sin.

Sin is the cause of sickness and death and must be forgiven before full restoration can be obtained. Jesus Christ proves that the forgiveness of sin is the healing of disease in the case of a man, brought to him with palsy. He departs from his usual method of addressing the sick, who apply to him for healing, and instead of asking, "Believe ye that I am able to do this?" (Matt. 9:28), or affirming, "Thy faith hath made thee whole," (Luke 8:48), he now says, "Son, be of good cheer: thy sins be forgiven thee."

This statement roused the anger of the Scribes and shocked their religious belief, that only God had power to forgive sin.

Jesus, understanding that some of his hearers were perplexed, being unable to see what this statement had to do with

their request for healing, and hearing others exclaiming, "This man blasphemeth," explains his lesson thus:

"Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?"

And now having given the treatment called "The forgiveness of sin," he proceeds to give a second one, which completes the work of restoration, saying,

"But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed and go into thine house. And he arose, and departed to his house." Matt 9:2-7.

When cases of disease are stubborn and will not yield to any other argument, then the particular form of sin lying back of the chronic disorder must be discovered and met with the full application of denial.

Mere Morality Not Good Enough.

The question naturally rises here, that if sin be the cause of disease, why should there be so much among good, pure-minded people, while many who are altogether careless of their morals seem to be healthy, happy and free. The explanation of this appearance of contradiction lies in the fact, that our comprehension of sin does not cover the entire area of its expression. The word sin comes from a Greek word meaning "missing the mark." When the archer, in shooting forth his arrow, failed to hit the "bull's-eye," the ancient Greeks applied the word **Sin** to his failure.

The purpose of life is to unite consciously with God, to center ourselves in, "the mark for the prize of the high calling of God in Jesus Christ, (Phil. 3:14) and whatever thought or state of mind prevents this, must be classed under the word "sin."

Sin includes not only a short-coming toward God and our neighbor, but also toward ourselves, our body and our affairs. Fear, worriment, self-condemnation, a sense of guilt or continued remorse may stand as the errors back of the disease. In fact, it is not claimed in Christianity, that morality sets one free or that it gives immunity from suffering, disease or death.

"Whatsoever is Not of Faith is Sin."

Many an invalid, while patient and uncomplaining, good and true in every other respect, may fail in **faith,** or keep herself

in a state of suffering, through **too negative** a state of consciousness.

Practical Christianity, in the past twenty years, has raised up thousands of these negative people to lives of power and blessedness. The wise healer infuses the mind of her negative students with self-confidence and faith in the good, and physical healing results. Thus Jesus, passing one day a man born blind, created for him the power of vision by his miracle-working word. Afterwards, the disciples, desiring instruction on the law of cause and effect, inquired,

"Master, who did sin, this man, or his parents, that he was born blind?"

Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:2, 3.

Although this general, negative view of life and neglect of his divinity, cannot properly be termed sin, it was to him a "missing of the mark" of true, constructive vision, making possible, blindness of soul and body. His case represents an undeveloped spiritual nature. One of the causes of stiffness in the muscles and joints of the aged may be overcome by blotting out of their mentality the terrorizing pictures of their early theological training. Deny for such, hell-fire and damnation, and soothe with the oil of joy by affirming the Almighty Love of God.

The Morally Careless.

We will now consider the second question, relative to the connection between sin and disease in the lives of the morally careless. Where conscience is sleeping, an individual may preserve a semblance to health and happiness, but bear this in mind, that the law of life is upward and onward, and, sooner or later, each one must give an account of his beliefs to his higher Self.

With the awakening of higher ideals comes greater responsibility and greater capacity for joy. A man living on the lowest rung of the ladder of life may be a healthy animal, but such is not to be envied. Let conscience awake in this animal-man, as it eventually will, then protection will be the reward of righteousness only. On this point Jesus says:

"And that servant, which knew his lord's will—and neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12:47, 48.

The philosophy of life reveals, as the most important work to be accomplished, the controlling of our thoughts. For words and deeds will always conform thereto. Sin is expressed in thought, word and deed, but the healing must begin in mind.

Moral goodness, constituting only a part of man's true expression, may prove very limited when his demand is health, happiness and illumination. Morality is only one step toward the great ultimatum, and since there are two others which must be taken, namely, the spiritual and the cosmic, humanity would remain in the realm of cause and effect, good and evil were it to limit its efforts to one plane and that the lowest.

The Greater Righteousness.

In seeking to correct this sin of self-limitation, Jesus affirmed, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20.

Self-righteousness is the attitude that introduces religious coldness into the mind, tending to keep "the outside of the platter clean," while abandoning the inside to selfishness and sin. One may be wholly moral, never having broken, literally, one law of the decalogue, and yet may absolutely lack faith and love toward God and man, and possess no power—not even to heal a headache. Morality governs the natural man, setting up true relationships in outer conduct between him and his fellow beings, and must, therefore, be valued for its true contribution to society. In **spirituality,** it is raised to the realm of mind and soul, where is added to right action, right thought, for to be spiritually minded means to refuse to think evil toward, or about yourself or neighbor. While to enter into the third degree of initiation means freedom from receiving evil from your neighbor, This is the fulfilling of both the law and the spirit of love, for life on the cosmic plane is wholeness, and forgiveness is complete. This realm of illumination springs from knowledge of, and faith in, the indwelling Christ and is above the plane of self-effort.

Deliverance From Death.

To live above the letter, in the spirit of the law, is pure Christianity, possessing which, one rests in triumph, well know-

ing, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

Paul says, "The wages of sin is death, but the gift of God is eternal life."—Romans 6:23. God is life, and never sends death to anyone. Death is a great hypnotic spell, which has been thrown upon the earth through belief in sin. It is the glass through which we see life darkly, or imperfectly. Remove the cause and the effect will vanish, then shall we see face to face.

It is mental and physical suicide to refuse to come up higher, for as long as there exists a spiritual quality or power unawakened, we must push on to attainment. Death and moral and mental stagnation are one.

No insurmountable difficulty lies in the pathway of the soul. All that is required of us is to live up to what we know of truth. To refuse to do this is to plant the seed of death.

Jesus Christ and Moses.

Jesus Christ is the door to the spiritual awakening; he comes to the soul as the only guest who has the right to pass through that door. When the Hebrew people, through faith and love, opened the door of their mentality wide enough to entertain the divine idea of man, Jesus was incarnated an Israelite. For ages they had believed in the universal, invisible, incorporeal God as their Creator. This belief had, during their long history, passed through the purifying fires of experience, made necessary by their fluctuating between faith and doubt, God and materiality. Their faith in God, finally came to be substantial enough, as a race consciousness, to center it in a type-man. For "Vox populi, vox Dei," the voice of the people is the voice of God, and a certain race demand will create a Lincoln, a Marconi, or a Christ.

Ages before the coming of the Christ, a strong demand on the part of the Israelites had drawn from the invisible a great and wise leader, called Moses, who succeeded in establishing their political and religious life on a strong basis. He led them out of the human pitfall of slavery to ignorance and sin, and gave them a wonderful system of laws as the foundation of their beloved commonwealth. These laws, set in action, proved a saving power from the grosser forms of sense-consciousness, but were unable to bring them fully into possession of the Promised Land, flowing with milk and honey."

Such is ever the history of morality, for, as Moses stood to the Israelites as a sign-post, pointing the way to a better home,

so it is with the message of morality today. Much that passes as pure Christianity is but Mosaic in character, and, failing to locate the Kingdom of Heaven on the earth, the modern church of Christ points to "A home over there," and sings hymns of the "Sweet By and By." Why remain in the wilderness of uncertainty and unrest when a little more courage and faith will assure abundance of joy?

The voice of the Spirit is calling us out of bondage to Egyptian darkness, sensuality and materiality; "Out of Egypt have I called my son."—Matt. 2:15. Jesus Christ is the leader pointing the way to truth and life and opening the way to Paradise, as John says, "The law was given by Moses, but grace and truth came by Jesus Christ," John 1:17.

The Sermon on the Mount.

In the fifth chapter of Matthew,* called "The Sermon on the Mount," Jesus Christ gives the epitome of his teaching, and we will now consider a few of these laws in order to follow his method of rising above the lowlands of the moral law to the Mount of Transfiguration.

He opens this wonderful Sermon with a treatment, whose substance deals with the joyous result of spiritual consciousness. Its text is "The Kingdom of Heaven," which he says belongs to the poor in spirit (the dispassionate).

There are nine of these beatitudes, and they correspond to the **three major laws of Moses,** which Jesus lifts, through active love, to the realm of spirituality.

Anger Overcome.

The first of these deals with killing. For Moses had decreed, "Thou shalt not kill," which law was considered fulfilled in that man refused to sacrifice human life to his own anger. How meager this law is in covering the whole area of man's relation to man, is found in the fact that thoughts are things which kill or create happiness or heaven.

Jesus found the Jews, as a whole, careless of their thinking, while publicly announcing their allegiance to the law, therefore, he says, "I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment."

Anger is the breaking of the law of love, a departure from the science of Divine Mind, hence its effect upon the body is as dis-

*For a full explanation of this chapter read Annie Rix Militz' **"Sermon on the Mount."**

astrous as upon the character. Certain judgments which follow the habit of impatience and temper will not be found in the Penal Code of any land, but in the shattered nerves of diseased and suffering humanity. Forgiveness, based upon Divine Love, must be steady and strong enough to enter and control the emotional nature, until it is won over to perfect self-control and peace.

Anger is never an indication of strength of character, for we never become even mildly impatient until a sense of failure has weakened our judgment. Doubtless many people who are inmates of insane asylums, others who are pronounced queer, or who are suffering from various troubles, need only to raise the emotional nature from personality to God in order to be free. Where the consciousness has been involved in the belief of evil too long to assure self-help, application can always be made to the beautiful souls, who have consecrated their lives to God and humanity.

The best way to overcome temper is to practice ardently the first commandment of perfect love to God and man, and next, to recognize the utter foolishness of practicing that which only scatters our valuable forces. Say of yourself often, I am centered in love, whose spirit is peace and power, where no anger is ever known. Or affirm over the tempestuous waves of hot, personal argument or irritated self-will, or to the storms of hatred, rising in those about you, "Peace be still." Mark 4:39.

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

Lust Overcome.

Again the old law said, "Thou shalt not commit adultery," which has ever been too lightly read, thus too easily broken in its spiritual significance by those who seek to fulfill it only in the letter. Jesus reads this law from the exalted realm of the God-man and shows that impure thinking, sex covetousness, must be destroyed by its activity, and that man must return to the pure, innocent, happy state, outpictured in a little child.

To convert the thoughts from forbidden paths and draw them to the divine center, consecrate them to God. Drop the overworked, strained self-will, and its effort for gaining self-mastery, take the easy path provided by the Spirit, that of transmutation. There is in each candidate a Divine Alchemist, whose wonder-work includes the transforming of baser metals into pure gold. Its modern activity is found under the word consecration.

Then consecrate all your desires, all your longings to God.

"Blessed are the pure in heart for they shall see God."

Non-Resistance to Evil.

Again Jesus says, "Ye have heard that it hath been said, 'An eye for an eye and a tooth for a tooth:' But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

The law of non-resistance given by Jesus Christ is felt by many to be too transcendental for practical use, and is often called impossible of fulfillment. Not in vain did Emerson say, "Hitch your wagon to a star," for difficult as it seems to be to keep the law of non-resistance, in a world whose members live by preying upon each other, yet it is a star of the first magnitude whose integrity is divine justice, and every repeated attempt to fulfill it is rewarded by a larger comprehension of its absolute possibility.

Counting this law as the gauge of Christianity, we have not a Christian nation in the world today, for the Mosaic law of "An eye for an eye" is practiced every day in our law courts, when a man is hanged for murder or when one is thrown into prison for offenses against the moral law. War, and provision for war, still upholds the old dispensation. Trouble given for trouble received, is trouble doubled. But take courage, the light is breaking through the cloud and the "Sun of righteousness is rising with healing in His wings."—Malachi 4:2.

Of non-resistance we would say, "This is the way, walk ye in it," (Isa. 30:21) no matter how many fail to do so.

Love Your Enemies.

Love is so wonderful. She works so rapidly when released from her prison house! Time is not known to her, and no good thing is impossible of attainment. As a truth student you will refuse to join forces with those who count this law impossible or impractical. You will "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Then will you find your enemies turned into friends, your curses into blessings.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake." The blessing

is in the fact, that knowing yourself one with God, you cannot know injury. You have the peace that comes from giving good for evil.

Personality and Selfishness Denied.

The reason that non-resistance seems so impossible to some people is that they attempt to practice it in the strength of their natural or personal self. At best, their attempt is summed up in the oftheard statement, "I have forgiven but I have not forgotten." Now, make up your mind to this: that the only sin in all the world is the sense of being separated from God. This false idea gives rise to the belief that personality is the real, and causes us to substitute it, with all its weakness and failure, for the ideal Self. Know this, then, that the personal idea of yourself must be sacrificed. In the unregenerate, it is usurping the place of the God-idea in the body, using its brain, its heart, its voice, its hands and feet. The body can go into the Kingdom of God on the earth, but the personality cannot, it must be left out and in the degree that this is accomplished, God will manifest his own perfection in the body. Selfishness is a synonym for personality, and from it is generated pride, jealousy, lust, envy, revenge, deception and covetousness.

Resentment lies back of much of the physical suffering in this world and must be denied. There is no place for hate in the Kingdom of Love. Hold no one under the thought of evil, and forgive to the uttermost, not only those who have wronged you, but also those who have wronged the world, like Judas Iscariot.

The writer of Hebrews warns us to be most diligent in this respect, "Lest any man," he says, "fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb. 12:15.

Perfect as God.

Finally the teaching of the Master is summed up in the statement, "Be ye therefore perfect even as your Father, which is in heaven, is perfect," which is more of a benediction than a command, since it would be impossible, by any human effort, to fulfill this law. The vision of the real Self is: God is perfect, I am perfect, all is perfection. From eternity man must remain as created, absolutely of God-substance. This Self knows no sin, recognizes no imperfection, therefore has never sinned nor fallen from grace.

Such glorious contemplation of the true facts of Being will lift one above cold criticism of others, judging according to the senses, and pronouncing evil or trouble upon any one, for "I, if I be lifted up, will draw all men unto me." John 12:32.

As I place true, spiritual valuation on my divine Self and its constructive powers, I will see all men from this standpoint, and so, to consciousness, lift them to my spiritual understanding of life. Here selfishness is lost in the completeness of all-knowing love and we can say with Jesus Christ, "Father, forgive them, they know not what they do." Luke 23:34.

Let all beings be happy. Let all beings be prosperous. Let all beings be free.

Denial of Sin, the Third Treatment.

Dear one, "Be still and know that I am God." Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" In this Spirit there is no sin or fear of sin, therefore, you hold no hard, cruel thought toward anyone.

There is no condemnation in you, either for yourself or for another. Pride, resentment and jealousy, have no power over you. You do not accuse yourself of guilt.

No belief of the world in evil and sin can reflect upon you. No thought of selfishness can use you.

Listen to the truth! You are the Absolute One. You were never born and you can never die. All the goodness and love of God is yours to enjoy and to use. Your life is charged with joy and freedom. Love, absolute, boundless, free as God, is your portion. You are serenity, peace and power. You will never die.

You are filled with love toward God and man and all the universe. You are healthy, strong and wise. You rejoice in your perfection, you rest secure in God's love and gladly give yourself to the service of humanity.

Love has prepared all happiness for you. Drink ye all of it. My words shall not pass away, but shall bring forth after their kind. Amen.

LESSON X

Establishing Faith. Overcoming Fear

Deliverance From the Sense of Sin.

Sometime, somewhere, somehow, everyone must prove his divinity. No one can escape his divine destiny; this is one of the things of which we may be absolutely sure. So why resist the inevitable law of God, when co-operation with it will shorten the journey from sense to soul, hence from suffering to emancipation.

Every step of the way must be taken in faith, which compels loyalty and fidelity to principle. That we are not assisted in this work by believing in evil must be plain to all. To continue under a sense of sin, to identify one's nature in any way with sin, or the sinner, are states to be avoided. How gladly, when we understand it means "life more abundant" to us, will we take up the work of denying all reality to sin, and thus easily come under the proffered blessing of the spirit:

"I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:32) and "Thou shalt forget thy misery, and remember it as waters that pass away"—Job 11:16.

Again, through the Prophet Isaiah, the same assurance speaks, saying, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"—Isa. 1:18.

Who can change scarlet sin to pure, white innocence, but the Illumined One within, who bids us to forsake the weak, paralyzing nature of regrets and foolish grieving over past mistakes? And Jesus of Nazareth advises, "Follow me; and let the dead bury their dead" (Matt. 8:22). How much truer and nobler is the determination to forget one's mistakes and past failures, in a sincere effort to live the life of truth, than to walk through life in the attitude of one, bent with grief under an unhealthy and prolonged contrition.

Memory Trained.

Memory must be trained into a constructive channel by practicing forgetfulness of evil, sin, and physical or mental pain.

Crowd out the thoughts of mortality, and man will become expert in remembering the things worth while.

To practice looking backward, either respecting the good or the evil, is to be much like a deciduous tree, which refuses to drop its old leaves, thus making impossible a new and beautiful growth in the spring.

To heal false habits of memory, affirm "This day is salvation come to my (thy) house" (Luke 19:9) "now, 'I am the resurrection and the life' "—John 11:25. "Now, I am all that I shall ever be, all that I have ever been, **the perfect child of God.** There is no past, there is no future, there is only the beautiful **now.** In this realization, 'The former things have passed away,' 'Behold, I make all things new' "—Rev. 21:4, 5.

Each day, begin life anew, and while dressing in the morning, stop long enough to put on your mind the whole garment of truth, by declaring "I have finished with the study of evil, sickness and death: I now enter into and claim my divine inheritance."

Spiritual Treatment in Emergencies.

As one who desires to heal the sick, you will appreciate the fact that in specific cases, where the demand is imperative for quick results, it will be impossible to give the six days course of treatments as suggested in these lessons. Such conditions require drastic measures in the quick handling of the Word of God. Thus, in the presence of one who has fainted, the mental attitude should be a positive, alert, quickened and quickening consciousness, while in a case of delirium the Word should take form in a peaceful, soothing, quieting treatment.

In dealing with a patient where death is feared, the healer should pour forth a steady stream of life from the Immortal Source. Thus a bridge may be formed, strong enough to carry the patient over the critical place.

A student of mine in attempting to cross Market street, in San Francisco, during the busiest hour of the day, was thrown to the street by a heavy team of horses. Looking up, she saw the wheel of the large truck coming directly toward her head, while a hoof of one of the horses was brought down heavily upon her chest. Of this moment in her experience she writes, "Oh, if I could only tell you the realization that came to me that **I was spirit. I knew it. I couldn't be killed."** Her escape was a miracle to all who beheld her perilous position.

Healing Children.

Teachers in truth are often asked about spiritual treatment for children, many inquiring whether the method employed in healing them is similar to that used for adults.

Children are not only subject to their own limitations, but also to conditions about them. Thus, a child may fall into fever or other expressions of physical discord through reflecting the fears, the fretting, or the angry thoughts of their parents.

Children must be taught to protect themselves from false suggestions, by supplying them with a knowledge of the use of constructive thought. In their negativeness, they are like mirrors to the more positive mentalities about them, and so reflect their dominant ideas.

This message holds a great blessing for parents and children, as it offers the keynote to the "Home Beautiful" and to happy, healthful childhood. Let the atmosphere of the home be controlled by service to the All-Good, in which love and wisdom determine the relationships between the members of a family, and health and happiness will go hand in hand in that home.

As plants need sunshine, so children need love in which to grow. When children fall under sickness or accident, it is wise to pay attention, first,to harmonizing the situation,by holding a strong thought of peace over the parents or guardians. This will often prove sufficient for instantaneous demonstration. Children are as easily treated as taught, because of their openness to the good; and they are never too young to be taught, in simple ways, the power of Divine Mind. Let them grow up relying upon it for the problems of school-life, at play and at work, and years of unhappiness may be saved them.

Symbolic Aids in Healing.

The outer world of form is a reflection of the inner world of ideas. The human body is but thought, transferred from a mental to a physical basis; therefore our idea of life, love and truth, governed by principle or otherwise, is reflected upon our body as health or disease. Because of this close connection between mind and form, some sensitive healers receive symbols while giving treatments, which may be used in denying the cause of the patient's disease.

A case may appear unyielding to every known argument, until, seeking earnestly in the silence for a word of guidance, a

symbol may appear which throws a new light on the situation. The basis of this is thought transference from the mind of the patient to that of the healer, conveying in symbolical language the mental cause of the disease. Thus, a case of rheumatism may result from long-continued pride, which may not be detected by the healer until she sees the form of a peacock, when she understands she must deny vanity and personal pride.

Bear in mind that symbol-seeing is not necessary to healing and some good healers never experience it. The rule for interpretation of symbols is **optimism**; therefore, should one see a coffin while giving a treatment, death must not be expected, but the passing away of disease and evil. Each healer should interpret his own symbols, since the same objects may stand for several qualities or ideas. Trust the power that has given you the symbol to interpret its meaning.

The Meaning of the Bible.

The Bible is a parable of life, and, when read with this understanding, becomes a wonderful revelation to man, teaching him the close correspondence between ideas and expression, thus equipping him with that true philosophy which protects and guides into safer, saner, more spiritual paths.

Each individual must walk all the way from Genesis to Revelation. Adam is the initiate, who starts on life's journey, seeking the ultimatum, which is fulfilled in the glorious victory of Jesus Christ. Each personality in the Bible stands for a quality, placed according to his strongest characteristic, as one belonging to the carnal, intellectual, or divine nature. Thus Samson stands for strength, imperfectly awakened, David for love, and Solomon for wisdom; which qualities find their perfect bloom in the Christ.

The Significance of the History of Israel.

The history of Israel is that of every man struggling for the triumph of principles. Its prophets, major and minor, represent active righteousness, and its enemies, the carnal or natural mind.

When God is remembered, Israel always wins in war, is prospered, guided and delivered. But when she forgets God, and becomes disobedient to her true laws, she plunges into pestilence, failure, capture and poverty. Her kings stand for leading and governing powers of mind, her cities for centers of

mental activities, her mountains for obstacles or prayers, and her twelve tribes for the greatest forces for good; which latter idea is brought out more perfectly in the history and activity of the twelve disciples of Jesus Christ.

Studying the Bible under this light, it becomes most practical and interesting; while satisfactory explanation is given to its seeming contradictions and impossible events.

One of the greatest blessings contributed by New Thought is found in its New Bible, which it takes from the ashes of burnt-out history and presents to the world, as a living, vital emancipator. The Bible is not our authority for truth, as man has a greater witness within his own soul, even the Holy Spirit; but it is an outer witness of this Spirit, and as such should be studied.

Establishment of Faith.

This lesson deals especially with the establishment of faith and the denial of fear. We will now consider these in their turn.

Our claim to divinity and affirmation of all good, must be tested, "Weighed in the balance and not found wanting." The wise lover of truth will not look upon this as a hardship, but will gladly welcome each examination, even as a school-child, who has proved industrious and diligent in his tasks, finds delight in the yearly summing-up of his knowledge, while the dullard and lazy one will dread it.

When truth rushes into the mind, like a pure white stream of light, it meets our prejudices, selfishness and darkness, and a conflict, with temporary disturbing results, may appear. The personal will yields its long established position in the mentality, only after a struggle. Its egotism and vanity have usurped the place of the Spirit, claiming all the powers and privileges belonging to the Divine Will; thus, when truth enters, demanding a return of these to the Highest, a mental warfare results. No fear need be felt as to the outcome, where the individual is determined to establish faith. Truth is all-powerful and must prevail. The victorious consciousness is known to the truly wise, in the counsel given to the Israelites by their Prophet Jahaziel:

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you: fear not nor be dismayed." 2 Chron. 20:17.

The Mental Upheaval Produced by Truth.

This experience may be likened to an open barrel, which has been exposed all winter long to the elements, and has consequently not only received pure rain water, but an accumulation of debris. Upon glancing into its depths, in the Spring, one sees only the clean, pure water, but upon stirring to the bottom with a stick, one is soon surprised to find the water full of mud. The purity only existed to appearances. So mortal mind, without the love of God or the knowledge of truth, may appear respectable, moral and good on the surface, but having known no protection against false, mental accumulation, will reveal its limitations when the Word of Truth descends into its hidden depths.

It is frequently the experience of teachers to hear complaints from those who have been receiving spiritual training, that they never realized how much error was in their minds, until the law of righteousness had been announced. As the stick was only a means of disclosing the false condition of the barrel, and not the cause of it, so the Word of Truth in its activity only exposes what has been covered because of ignorance.

Loyalty to Truth Wins.

Loyalty and fidelity to truth are sure to win the day. All fear and doubtful questioning of God's power must be put aside. Each examination of our claim to health, power, joy, illumination and prosperity, must be met with unfailing faith; each met with the realization that another opportunity is presented for proving that Good is almighty. Thus will our house be built upon a rock, safe and secure from earthly storms.

Health, built upon the shifting sands of time, climate, and food, will fall and fade away; prosperity, standing upon a commercial basis, a mortal inheritance, or a sordid, selfish foundation, will pass into nothingness; life itself, without the knowledge of truth, seems subject to hard and dark experiences, and finally to death. These essentials to Being must stand upon eternal principles, equal to God in every respect, established upon faith. Then, and then only, will they be seen and enjoyed as permanent qualities.

The same storm, beating upon two trees of equal strength and age, may easily cause one to fall, while the other uses the occasion to grow stronger roots, and, weathering the rage of the storm, comes forth more flourishing than ever.

Discouragement should be put aside the instant it lifts its voice against the Cause of Truth. And it is well to remember to deny reflected discouragement, especially when one is giving treatments to another; for the cause of it may be thought transference from the mind of the patient to that of the practitioner.

The Mastery Over Fear.

When one under treatment reports an increase of suffering, no fear should be felt by the healer. It is time to rejoice in the knowledge that truth has produced an activity, similar to that produced when a broom is vigorously applied to a carpet until dust fills the air.

A healer should maintain a calm, collected, peaceful attitude at all times, and should never give a treatment to another while laboring under the emotion of fear. Poise and peace go a long way in restoring order out of chaos.

Fear lies at the base of every disease, and all failure, and must be thoroughly denied. It is the common testimony that fear causes more suffering to the individual than all the actual trouble he has ever experienced. Fevers and acute attacks of pain are generally traceable to nervous shock, or an extra display of fear, and, through denying these, the healing forces are set in operation.

One's special cause for fear may be anything from God to ghosts, but the results are always disastrous. The names of this tormentor are many, and are expressed as fear of evil, of contagion, of accident, of death, of animals and the unseen and unnamable; of the result of the past, of people, fire, suffering and things. Their tap root is denial of God and a strong belief in the reality of evil.

Fear is the antithesis of love in drawing-quality, for while each is a magnet, one attracts all the joys and lasting blessings, while the other calls into manifestation confusion and suffering. Therefore Job says:

"The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me"—Job 3:25.

His experience is that of thousands of others, who are always the first to see alarming symptoms, to apprehend trouble, to see the most forbidding side of a situation, and who can see no way out of a dilemma. Even the fear of fear demands the quick use of the purifying word. While wise caution is to remain

a faithful servant until full freedom is gained, it is not to be confused and identified with unwarranted fears.

Fear of death, fear of poverty, and fear of public opinion are all destroyers of peace, health and self-reliance. Meet them in the fearlessness and freedom of a Son of God, and the hirelings will flee.

Love, courage and power go, hand in hand, into the kingdom of health and joy; therefore, against every form of fear affirm love, well knowing with Paul that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—2 Tim. 1:7.

The Torments of Foolish Fear Illustrated.

To give an illustration of the power of love to overcome a certain sense of fear, I would cite the case of a lady, who, all her life, suffered untold mental agonies at the thought or sight of a mouse, and who finally triumphed over this mental birth-mark, through intelligent exercise of the law of right thinking.

Her family had safeguarded her, as best they could, from all possible exposure to the cause of her fear, by taking her place in the housekeeping, when it demanded a descent into the basement, and, for years, both she and her friends were made slaves to this hallucination.

The need of protecting herself from the sight of a mouse was always uppermost in her mind, until she fell a victim to spells of agitation called nervous prostration. Finding no relief through external remedies she finally turned, in her distress, to spiritual healing. When she had mastered the law of right thinking, to a sufficient degree to cause her to be ashamed of longer bending in cowardice to a little mouse, she determined to conquer.

Love Conquers Fear.

An opportunity was soon given her, in the absence of the entire family. On this day, she determined to put her new knowledge and faith to the test, and "Beard the lion in his den;" which meant to go down into the basement and await results. It took all the faith she knew how to demand to do this, and then she sat in fear and trembling, all the while treating herself against fear, and yet hoping her enemy would appear.

After about half an hour of sitting, and watching a little round hole in the distance, a little mouse stuck his head out, at

which her courage immediately vanished and she flew all trembling up stairs. Feeling ashamed of her failure, she again descended and waited, praying for faith. Once again the little mouse appeared, and this time she was rewarded by a calmer mental attitude.

Presently, she began noting his actions, and his intelligent use of his paws in handling a particle of food. She observed his grace and skill in cleaning his body, and saw how beautiful was his sharp, black eye, until, concentrating thus on his attractiveness, her heart went through a great change, and love was substituted for fear, until she wondered what she could have feared, in the past, in so beautiful, intelligent and gentle a creature.

Her love finally became so pronounced—for love grows rapidly when given a chance—that she mentally "dared him" to draw closer, that she might the better observe him. So finally, when he ran over her foot, she felt no fear; only a sense of rejoicing, that he was not afraid of her. Then she knew that "Perfect love casteth out all fear."

Treatment Against Fear.

Against fear, affirm faith and love, giving this message of the All-Good to yourself or your patient, after the following method:

Dear One, listen and obey.

You are not in danger, no evil threatens your life, no presence or power on earth can separate you from the love of God.

You are not disturbed by the foolish fears of others. You are not afraid of sickness; it cannot come upon you. You are not afraid of suffering or death, for these are powerless and unreal.

No harm can befall you, for you know that you are under the loving protection of truth, where faith affirms, "I will fear no evil, for thou art with me."

With your whole being you affirm love, and joyously open your heart to its benediction.

Joy, joy, joy! You are fearless and free, healed by the power of truth. Amen.

LESSON XI

Ignorance and Foolishness Denied

The Will of God, All in All.

The law of God must be recognized as absolute in power, wisdom and love, in order to offset the foolish belief in many laws and minds; which foolishness gives rise to the accepted idea that man has a will of his own and can decide, desire, choose, and act contrary to the will of God. The moment man takes this stand he draws down upon himself an avalanche of delusion. There is but one law in the universe, and its perfect science and activity is based upon the will of God; while all the suffering experienced by humanity results from the belief in human will-power.

Man may believe his will to be strong or weak, negative or positive; he may dream that he is the master or the slave; and the result will be equally untrue, since his conception, in both instances, is that of mortal mind. That strength of will which seeks to exercise control from the standpoint of self, rather than from principle, is as untrue to God as the will which submits to such control. Both must seek balance in the truth. The mortally strong will can be reduced only through complete humility to the law of God; to this end, let such humbly affirm, "Not my will, but thine, be done." (Luke 22:42).

The weak will, which is prone to self-depreciation, which seeks counsel and support from others, yields easily to temptation, or is constantly subject to influence ,must affirm, positively, divine self-reliance. The individual will must be put in tune with the universal will of God. Affirm, "What God wills, I will. I will for strength and against weakness. I will for light and against ignorance and foolishness."

In Jesus Christ we have an example of a perfectly balanced will—love and wisdom, gentleness and firmness, power and meekness, going hand in hand. The self-exalted and the self-abased have an equal work to do in self-discipline.

Success, God's Decree for Man.

Man can only prove successful as he conjoins his will to the will of God. Success in healing will be commensurate with

his ability to open his mind, fully and freely, to the use of God. Man is a success because God made him so. God makes no mistakes, produces no failures. Man as a self-willed personality is a failure; but such is not the idea of God.

Success in demonstrating the truth depends upon one's persistent recognition of the All-Good, and not upon experience. Time and experience are words, coined to express an idea of limitation. It is foolish to procrastinate and vainly hope to become spiritual, strong, healthy and good. Never hope to become that which you must eternally remain. Declare, "I am now what God is, strong, wise, healthy, good," and thus free yourself from the prison-house of time's delusion. The call to freedom bids us to break every chain.

Success is the result of faithfulness to principle. It is possible for the "eleventh hour" truth student to take bounds and leaps over limitation toward the goal, while one, who has called himself a truth student for many years, plods his weary way with little result, the difference lying between a slow or quickened vision.

The Power of the Name of God.

The name of God is a miracle-working power, and when spoken with understanding will heal, guide, protect, illumine and provide. Whatever name of God fulfills your special need at any time, affirm that name until it reproduces in you its own divine quality. Thus, the word, **"Joy, Joy, Joy;"** will turn the tempestuous current of melancholia into a river of peace. Sometimes the name of **Jesus Christ,** affirmed in faith and firmness, will bring marvelous results. If spoken aright it contains the healing quality of the Master, together with the faith of thousands of believers. I know a beautiful soul who undid much mischief and remade her home, which had fallen interiorily into distress and discord, bringing forth the fairest and sweetest relationships and environment, under repeated affirmation of this name.

You may need to change the name of God from time to time, until the circle of your pearls is perfectly matched; and thus learn to see the whole nature of God in any one of His names. If one has had a sense of unrest, disquietude in the old life, the name of God as **Peace** will be as a refreshing, healing stream. If right views of life have been far too few in the past, and life

has seemed dull, forced or evil, then the self-training must be wisely taken along the line of affirming immortal, unchangeable, joyous **Life.** If health has not seemed a part of life, then let the word of **Health** dwell in you richly.

Intensified Spiritual Education.

The mind must be re-educated from within, out. We hear much in these days about intensified farming, which consists largely of producing the best possible results from the ground, by supplying the soil with the qualities necessary for special seed. We, likewise, have intensified education with children, under which, it is claimed, that six years of school life may be saved the child. This denial of waste of time and force finds its beginning in the law of God, and as one centers himself in Practical Christianity his spiritual education is intensified, and thousands of years of foolishness are saved him. The teaching of birth and rebirth, of the need of many incarnations on the earth, in order to complete one's spiritual education, here finds its cancellation. Time is of ignorance; immortality is truth.

The Man of God.

The law of God is the same yesterday, today, and forever; therefore, as God from the beginning has pronounced man good, he shall remain so forever. Man is therefore what God made him and cannot be otherwise. This is not man's man, that imperfect conception of being, wherein man labors under laws of destruction, over which he seems to exercise little control; this is God's man made in His perfect image and likeness. All that God is, man is. All that God knows, man knows. As Jesus says, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). To know God as Principle, that trustworthy guidance into Absolute Truth, requires a denial of the foolish, man-made conception of God as a personality, enthroned on high, and disposing of man according to personal understanding. We accept the statement of James, in his description of "The Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17).

The law governing personality is changeable and limited, and form always casts a shadow. Personality is variable; Prin-

ciple is invariable. The law of God is fidelity and integrity; is equal to the principle of mathematics. Therefore ignorance is put to shame in its persistent blaming of the Creator for the mistakes and foolish practices of mortal mind. The little boy at school knows whose fault it is when mistakes occur in arithmetic, yet adult mortals still find fault with the principle of life.

When man will correct in himself the cause of suffering, by co-operating with the perfect laws of God, peace will take the place of discord, and praise of complaint. But first, we must know God as God knows God; not as some religion has described Him, or the race has accepted Him, but as He is. Then shall we awake to understand the immortality of life. It is, however, not sufficient just to know the principle of life—we must know it in operation. As the artist must have his brushes and paints, the carpenter his tools, so the truth student must have his equipment for proving this wisdom; and it is found in Jesus Christ who stands for the principle in expression—Emanuel, **God with us.** What the pencil is to the mathematician, Jesus Christ is to God; therefore to know Jesus Christ within is to demonstrate the truth.

Ignorant Limitations of God.

The ignorance of human conception would even limit the omnipotence of God, but the wise will never consent to trusting God as **a specialist.** Is it more difficult for the principle of mathematics to count a million and a million than it is to count one and one? Truth is not limited to nervous diseases, and when understood will heal a cancer as rapidly as a headache. Make no difference where none exists; the same law is required in creating a grain of sand as that employed in creating a world.

"The law of the Lord is perfect, converting the soul" (Ps. 19:7) from the man-made law of sin and accusation, even as the Christ-man said in Jesus, "Who accuseth me of sin?" meaning that none were able to make the spiritual, law-abiding man identify his highest with earth's lowest forms of thinking.

In the Court of High God none is found guilty; all are innocent. Do not practice speaking, even of the human self, in a harmful way. To see it as nothing, having no reality or power, is helpful. Abandon the habit of speaking in such manner as "I do not make friends," "I am not attractive," "People do not

feel drawn to me." Let this unattractive self "Keep silence before the Lord" (Zech. 2:13) until Divine Wisdom has taken the place of ignorance in the soul.

Reaction and Contagion Not to Be Expected.

Deny the law of action and reaction. Such is based on the supposition of incompleteness. No tide can bear you away from God, and even when, in appearance, one is plunged into the trough of the sea of life, he knows he will be lifted on the crest of the next wave so much nearer home. Don't laugh just because others laugh, or cry when they cry, or sneeze and cough because they do; but laught freely when occasion draws it forth, without fear of reaction bringing tears or a fit of the blues.

There is no law of sickness to those who have escaped ignorance, and a New Thought mother never prepares her child for measles, whooping cough, or any of the diseases which are claimed by the world to be a part of childhood. The real law is Health. "God is the health of HIS people." Affirm the law of health for yourself and the whole earth—"For God made not death; neither hath He pleasure in the destruction of the living. For He created all things that they might have their being; and the generations of the world were healthful; and there is no passion of destruction in them; nor the Kingdom of death upon the earth." (Wisdom of Solomon, 1:13, 14. Apocrypha).

The Thieves, Evil and Matter, Crucified.

All and every form of ignorance springs from the belief in the reality of evil and matter. But divine wisdom introduces discrimination, whereby we can readily see the difference between the real and unreal, the latter being destructive in nature, while God is always constructive.

In the closing history of Jesus of Nazareth, we have an illustration of the distinction between the true and the false in the dropping of the one, and the raising of the other to immortal life. At His crucifixion two thieves were nailed to crosses, one on either side of Him. Esoterically these stand for the belief in evil and materiality, the thieves who have stolen the health, life, and joy of humanity. They are crossed out of consciousness by the perfect love and knowledge of the Divine Man. When this work is finished, the resurrection under Divine Law and Order quickly follows.

The Impersonality of Man.

In truth, man is no more personal than God; therefore it is foolish to allow the personality to control the situation. To affirm, "I am body and have a mind," is to reverse the order and law of creation. We have thus become like bats, seeing all things upside down. Remember to keep the body subservient to the soul, by giving it well directed and wise commands. How foolish to allow the lines of the palm to determine one's destiny; or the bumps on the head to forecast and control one's future; or to fall under the ancient but foolish practice of trusting the governing power of one's fate to the stars.

Truth reveals the fact that no scientific horoscope can be cast, relative to the future; for mind makes the man, and it ever remains his privilege to so change his mode of thinking as to cross out **karma,** and every cause of sorrow.

There is but one horoscope, common to all, that may safely be trusted. It is not governed by time nor evil, but by the law of eternal good. This is the predestination of God which has foreordained each soul to all the joys of heavenly bliss

Evil Is as Nothingness to God.

Darkness, to light, is so much non-reality; it is **non est.** Evil, to God, does not exist. If God saw evil and suffering and could not heal it, He would be impotent; and again, if He saw it and could, but would not change it, He would be less in nobility than the best in mortal man. It is true that God sees and knows all that really is, all that His love and wisdom has created, but God sees no unreality. If the principle of life could see death, then life could not be immortal. To pure goodness evil does not exist. The reason we can manifest life, joy, health, and prosperity is because God ever holds His own life one with man's.

The Folly of Psychical Development.

There is only one realm of reality, the spiritual; therefore the psychic is no more eternal than the physical, both being planes of limitation, sin, and disease. It is foolish to seek psychic development or to fall in love with its phenomena. Why seek the less perfect when the perfect lies like an "Open Door" before us? Lesser planes of manifestation can alone be perfectly understood on the mountain top of spiritual consciousness, where the

soul is free from being involved in the maze of intricate laws, that form the wheel within a wheel of human experience.

How often we hear the expression, "Experience is the best teacher"; while the reverse of this is nearer the idea of the true philosophers, who would compare its darkness to eternal light, and thus affirm, "Experience is the worst teacher." There is but one true teacher, and that, the God within, whose instruction is direct and full of joy and inspiration. But should one refuse to accept the best, then he is thrown by his own perversity or ignorance into the hands of the hard taskmaster, **experience.** And what is the result? Does he gain any positive knowledge of how to think, what to believe, how to act? No, the reverse; for the voice of experience is ever a negative one, whose vocabulary is largely made up of **"Don'ts."** With these its work is finished, and if we would know more we must turn to the Spirit of God. Man's word is law; and so by over-estimating the value of experience as a teacher, he makes it imperative in his life and he is thus kept between the "devil and the deep sea."

No Chance or Happenings in Truth.

The fact is that every act has its antecedent, which is found either in the law of God or the make-shift laws of man. Nothing really happens; there is no injustice even where such seems to exist. Life is not "a happenstance," and each is here for some great end. All that has come to you of good or ill sprang from a seed of your own planting. It is in your power to destroy the seed that produces the weed, and to plant that which mothers the ripe grain of spiritual prosperity. "Every plant that my Father hath not planted will be rooted up." (Matt. 15:13.) By making wise use of the beneficent laws of God, you mold your own destiny.

Half-Truths that Deceive.

Wisdom teaches us to avoid half-truths which deceive, and mixtures which confuse. Declare the whole truth about evil and nothing remains. Evil is not good, nor good evil; evil is not undeveloped good, nor is good evolved from evil. The evil you now believe in has but one end, annihilation. Thus questions Jesus: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit and is hewn

down and cast into the fire." (Matt. 7:16, 17.) This foolishness of mixing philosophy so that it becomes sophistry is met by Isaiah with the words, "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." (Isa. 5:20.)

Is it not high time to question the oft-heard assertion, "The end justifies the means," when the evidence is that selfishness is being justified? Can selfishness lead to a real prosperity? Is darkness ever light? Does the statement, "All is good," justify selfish indulgence, or license sin? To each of these we have but one answer, "No!" And James sums it up thus: "So can no fountain both yield salt water and fresh." (Jas. 3:12.) To evil and matter there is but one argument—the cross of Christ.

The Corruptible Must Put On Incorruption.

This happy escape from foolishness and ignorance is the inspired work of Divine Love, by which, as Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). Which work is not to be accomplished after death, as in our ignorance we believed, when we saw "through a glass darkly"; but seeing God "face to face," we pass from glory to glory even while in the body. This work is going on in the body of the faithful every hour; for the physical body is made up of atoms and cells, each of which is a little world in itself, representing thought, and subject to renewal from the great central dynamo, the consciousness.

As the spiritual mind takes positive control of the body, the deposits made by former ignorance and foolishness are washed away; thus leaving the incorruptible, spiritual qualities free to manifest their truth, beauty, and immortality. Living cells take the place of dead ones and thus build a temple fit for the New Kingdom on the earth.

The Discrimination of the Christ.

According to the teaching of Jesus Christ, two words cover the whole practice of truth; thus reducing "Living the life" to its simplest economy. These words are "Yea, Yea! Nay, Nay!" "Let your conversation," he says, "be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:37). This is the wisdom of the word of God, which ever discriminates

between the real and the unreal; which law Jesus cites in two parables called "The sheep and the goats" (Matt. 25) and "The tares and the wheat" (Matt. 13). The activity of these parables is the wise separating of the sheep from the goats; the first being placed on the honored, right-hand side, in the positive position of power and reality, while the latter is relegated to negation, the left hand side. To the right must go life, joy, peace, health, strength and prosperity—all the qualities that go to make up divinity, unto which we affirm, "Yea, Yea. You are! You are!" To the left must go all unreality, sin, sickness, poverty, pain and death, to which we say "Nay! Nay! You are not! You are not!"

This work must go on until the faithful worker is illumined; a skilled workman who cannot be fooled. A man presents a twenty-dollar gold piece in exchange for stamps at the post-office. Without a moment's hesitation or explanation, the clerk brings down upon it a ponderous stamp and hands it back with the word "counterfeit" deeply imprinted on it, so that never again will it deceive. One of these men is wise, the other ignorant. Jesus bids us to forsake that state of mind which says "Four months, and then cometh harvest"; for, "Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest". (John 4:35.) That which has brought the harvester to the finished work, past all methods demanding time to unfold, is the art of discrimination, by which he instantly recognizes the counterfeit from the genuine; what to keep and what to reject; how to harvest the wheat, or weed out the tare without danger or injury to the wheat.

Through denial and affirmation, principle must be separated from personality, life from death, ignorance from truth, joy from sorrow, poverty from prosperity; until man's good draws him to the emancipated, kingly consciousness, where he can accept freely the invitation to the Son of Righteousness:

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

Fifth Treatment, Ignorance and Foolishness Denied.

Son of the Most High, listen! The Spirit of Truth speaks to you.

You are not under any law of sin, sickness, or death.

You are not in subjection to any mortal will, nor under control of any mind less than the divine.

You are not ignorant of God or yourself. No foolish race belief in materiality can hold or bind you. All foolish fears are now swept behind you.

You never accuse yourself of discouragement or doubt your ability. You know your life cannot come under death, your health be broken by disease, nor your peace be destroyed. These are safe in the eternal love of God.

In the heavenly light you see yourself free and perfect, sound and healthy. All power is given unto you. Your happiness and health is from everlasting to everlasting, and you are now joyous and strong in this knowledge. You are now healed!

In full authority, you pass into the realm of Reality, safe under the protecting shadow of divine love, crowned as the beloved of God and one with His Christ.

Amen.

LESSON XII.

Spiritual Baptism

Imagination, a Power and a Name of God.

"The name of the Lord is a strong tower; the righteous runneth into it, and is safe."—Prov. 18:10.

This name rests upon the earth and reaches to high heaven in the life of regeneration. It includes every thought, word and act of importance to illumination. Therefore we may safely say that one of the names of God is **Imagination,** while its activity or expression is **Man;** for he, being the image of God, is God's imagination. This is glorified mind-power and the miracle-working quality of God-man.

Imagination has been laughed and sneered at by those who readily bend the head in reverent, though unconscious, recognition of its power in producing music, painting and sculpture. A Mendelssohn is pictured as standing fearless and free, while a terrific storm plays havoc all about him, the raging wind and lightning having but one effect on him, strengthening and stimulating his imagination for the production of his masterpiece of harmony.

Shakespeare, Columbus, Lincoln, Edison, Mrs. Eddy—all were dreamers of great things, each one of constructive vision, and their dreams came true. Man may imagine himself into slavery or freedom, into a thief or a saint, into disease or health, so powerful in his imagining faculty. Man is God's opportunity, God's imagination in fullness of expression.

The Value of Silence.

When man's imagination shall be as constructive, penetrative and ideal as God's, he shall image forth a new world, free from every form of discord. But first, he must become silent; yes, silent as God himself, who is Absolute Silence. Heretofore, man has valued sound more than silence, which accounts for our noisy cities and machinery. These harsh noises will be silenced, as man retires into his own soul. Thus friction within and without will cease.

Living in daily recognition of our own divinity and the divinity of the whole, we will rise above criticism, condemnation, foolish chattering and fault-finding, and even above talking too much on spiritual subjects. We will grow thoughtful, creative.

The true life does not consist of ability to talk the truth, but in living it. So Epictetus reminds us that the carpenter does not spend his time talking to others about the carpenter's art, but instead, proves, by showing us a well-constructed house, what he knows.

Silence may take several good forms; it may be constructive, meditative; or it may be an act of self-control, as when Jesus stands before Pilate under judgment. No greater lesson is given of Christ-love and power than is preached in this marvelous sermon on silence. We may examine closely, but we will fail to find the least sign of fear or human weakness in it. It is a picture of strength, pure consciousness and vision. He knows, and can therefore afford to be still. Here, speech would have been but silver, while his silence was golden; therefore, "He answered not a word,"—not one word of reproach or self-justification.

The Formative Power of Silence.

Silence is the workshop of God, from which springs every true sound this world has ever heard; yet God is so silent that never an audible word has been given or received from Him. Is it not significant that eighteen years of silence exists between two statements of Jesus Christ? "I must be about my Father's business" (Luke 2:49) has more often meant outward show of activity, amounting sometimes to religious frenzy, than the retirement into the interior life.

We have an evidence of the wisdom of stillness in nature, where all unfoldment is in silence, from the first opening of the seed to its full expression in fruit. The hard peach-pit which opens and yields its treasure to the forces at work in nature in absolute silence, must be forced open by man with much noise of hammering. Silence is as necessary to the healthy unfoldment of the soul as to the natural seed, and Caryle has said in **Sartor Resartus:**

"Silence and secrecy! Altars might still be raised to them for universal worship. **Silence is** the element in which great

things fashion themselves together, that at length they may emerge, full formed and majestic, into the daylight of Life, which they are thenceforth to rule. Not William the Silent only, but all the considerable men I have known, and the most undiplomatic and unstrategic of these, forebore to babble of what they were creating and projecting. Nay, in thy own mean perplexities, do thou thyself but **hold thy tongue for one day**; on the morrow, how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive noises were shut out! Speech is too often not, as the Frenchman defined it, the art of concealing thought, but of quite stifling and suspending thought so that there is none to conceal. Speech, too, is great, but not the greatest. As the Swiss Inscription says, "Speech is silvern, Silence is golden," or as I might rather express it, Speech is of time, Silence is of Eternity."

Too Much Talk a Waste.

Faith, love, trust, power—all demand silence, for these are God's silent partners. Too much talk is a waste of substance and will, and, when indulged in, scatters our forces. Here the Prodigal "wastes his substance with riotous living" (Luke 15:13) and must return to the Father's house for re-equipment.

"Be still and know that I am God" (Ps. 46:10); for thus are we brought into communion with Reality. Doubtless to this end, Pythagoras required five years of absolute silence on the part of his disciples.

> "Let us then labor for an inward stillness,
> An inward stillness and an inward healing,
> That perfect silence, when the lips and heart
> Are still, and we no longer entertain
> Our own imperfect thoughts and vain opinions,
> But God alone speaks in us, and we wait
> For singleness of heart, that we may know
> His will, and in the silence of our spirits,
> That we may do His will and do that only."
> —Longfellow in "**New England Tragedies.**"

Illustration of the Triumph of Silence.

Here is an illustration of this science and triumph of silence. A wife and mother, noted for her sharp tongue and

scolding ways, had come to grief. She had practiced the managing of her household by discordant methods so long that her voice had finally failed in authority and power to influence, both in the case of her husband and her children.

The husband attempted to drown his misery, which he believed she had created by her fault-finding and nagging ways, in whiskey, so that he seldom returned home sober. The children were little less discordant, with their selfhood run to riot under disobedience to a mother, who failed, herself, to obey the first laws of harmony.

The unity, peace and happiness of the home having come to wreck and ruin, the poor woman's body soon followed, and she found her good health sacrificed on the altar of Baal. Failing to find relief in medicines and other outside remedies, she finally applied to one who practiced spiritual healing. Here she found health, peace and understanding, which led her to see that her discordant home was the result of her own untrueness.

She determined to heal this situation by living the new life that she had found. She made up her mind to control her tongue and to form the habit of harmonious, right-thinking. From that time she became a thoroughly changed woman; but not without a struggle did she win her goal, for many temptations were met and conquered. Occasionally she slipped back into her old methods; nevertheless, the change was so marvelous in her character as to have the greatest possible influence for good in her family.

Regardless of the fact that her husband continued to drink, and spend his wages foolishly, she maintained a peaceful attitude of mind, met him with a smile, and served in him her ideal. Likewise with the children, she practiced her new-found joy-philosophy, but without offering to teach it directly, well knowing that her life would be the greater sermon.

Gradually, her husband ceased to drink, and one by one the children fell into line with the new rule, until order and cooperation were restored. Then she had the joy one day of having her husband ask her what had brought so sudden and wonderful a change to her character. This was her opportunity to instruct him audibly, and today they are all living happy, useful lives and their greatest joy is to be known as truth students.

The Silent Ones.

Again Carlyle has said, "Silence, the great Empire of Silence, higher than the stars, deeper than the kingdom of death! Silence and the great silent men. Scattered here and there, each in his department, silently thinking, silently working; whom no morning newspaper makes mention of. They are the salt of the earth. A country that has none of these is in a very bad way. Like a forest which has no roots, which has all turned to leaves and boughs; which must soon wither and be no forest."

No Act of Devotion to Principle, Wasted or Useless.

We are here for one purpose—to manifest God, the Good; therefore we will not consider energy, time, devotion or love wasted, which has been, or will be, used to bring about the finished result. Every aspiration, word, thought, or act, which has been given to this ideal, was necessary to its fulfillment.

A faithful musician does not consider the time wasted in which she practiced the five-finger scale, but knows a certain necessary work was then done toward uniting mind and hand in obedience to harmony.

I once asked a woman who had been unusually successful in all she had undertaken, what she considered the main feature of her success; for she had often declared that she was not gifted from birth, but had appeared in childhood rather dull of comprehension. Without hesitation she answered, "My success is due to faithfulness," and gave an illustration in connection with her musical triumphs. She said that whenever she determined to master some particularly difficult passage in her lesson, she would cut two hundred small pieces of paper, and placing them on the piano, would throw one to the floor each time after playing the difficult part, and keep this up until she had conquered. This faithfulness made her an excellent musician, and afterwards sustained her practice in the higher art of Christian principles, for she became a successful teacher and healer.

Study Jesus Christ.

Study the life of Jesus Christ; learn his words and parables. He was tempted just as you are, yet gives us an example of the power of man to withstand all and every form of sin, for

He never fell. Follow Him as the great Master, for He is "The Way."

What He is, we are.

What He did we may do.

Where He is in consciousness, we may be, for divinity is one. Truth is not a patch to be put upon and mend some old worn-out religious creed or doctrine. It is the whole, seamless garment, and will perfectly clothe and fit the one who fearlessly claims his divinity. Jesus says, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. 9:16).

A new and fresh inspiration requires a new language to give it proper expression, and new methods to carry it out. To take the message of healing and tack it on to one of the old creeds would be like putting new wine into old bottles, which would cause havoc under the work of fermentation. Let us clothe our minds with the garment of salvation through ways and means, original, life giving and soul inspiring; for each of us may be another Kepler, who stands openly receptive to new things while exclaiming, "Oh, God, I think thy thoughts after thee!"

Let us drop the worn-out garment of severe reform-measures, asceticism and rituals, and thus let God be free to make new channels of our lives.

True Service to Humanity.

Honesty will require at times a deep probing of our beliefs and convictions, so that not a sugar-coated philosophy, but a rich, substantial Christian consciousness be ours. Thus we will delight in removing from ourselves whatever is not of divine origin, and happily pass from "Glory to glory even as by the spirit of the Lord."—II Cor. 3:18.

Love's voice and way are imperative and demand and encourage true service, for we advance only as we steadily recognize the unity of the whole of humanity and thus baptize with our precious ointment of Mary-consciousness, not only one, but every Son of God.

We are called to work for the good of the whole, giving forth freely of our blessings in Scriptural activity of generos-

ity—"Give and it shall be given unto you; good measure, pressed down and shaken together, and running over" (Luke 6:38). Our spiritual prosperity is gauged by what we give humanity—not receive—and love's voice ever asks, "What can I do for you? How can I serve you?" To be of use to others is the highest tribute one may pay to God.

Independence of External Influences.

One need not change his environment or employment in order to live the spiritual life. The fire of divine love, kept at white heat by devotion to principles, will burn up the dross of any situation and transmute the most discordant environment into joyous activity; as it did in the hands of a bartender in a saloon, who, after conversion to Truth, remained in his position, blessing every customer, and every drink taken, with the word of God, affirming for each drinker, day after day, "You drink to the Spirit. Your thirst is for God." Under the fire of his devotion to Truth some of these men came to their true Self, and ceased to seek satisfaction in that saloon. Finally, the proprietor closed it out, and, with the barkeeper as his faithful co-partner, entered into more noble service for humanity.

Where you are is a good place to be—the best place to begin your new life. If the conditions are contrary to Truth, remember the power of Truth will overcome them. Face with smiling heart and renewed courage each problem; create your own environment. Talk always on the good side, remembering just who and what you really are: **Soul and Spirit of God, without beginning and without end, one with the Infinite in perfection, power and glory.** You are chosen by the Most High to manifest divinity and to finish the work He gives you to do.

True Self-Sacrifice is Gain.

True self-sacrifice is gain. You cannot forsake reality and it will never leave you; but you renounce the false for the true and so return to your Father's house of Love, from which you have never really wandered. The dream of mortality is finished, and looking back upon the illusion, which is now perfectly understood, you smile to think you once believed you could sin, or had suffered, or had been wronged. Like Job of old you have discovered that, "Thine own right hand can save thee" (Job 40:14) and with him you enter into the joy of full restoration to youth, life, health, illumination and immortality.

The Great Yea and Amen.

"He maketh a path to shine after him . . . .

Upon earth there is not his like who is made without fear.

He beholdeth all high things, he is a king over all the children of pride"—(Job 41:32, 33, 34.)

"Gird up thy loins now like a man; I will demand of thee.

Deck thyself now with majesty and excellency; and array thyself with glory and beauty"—(Job 40:7, 10.)

God laid the foundation in man's heart. Man builds a perfect life structure upon it and his divinity places the precious corner stone of Jesus Christ, crowning Him as a finished work.

He has been tried with fire, baptized with the baptism of the Holy Spirit, and so takes his place among the blessed Illumined.

The work of denial is completed, the Everlasting Yea is established; therefore our final treatment is affirmative.

The Final Treatment, a Spiritual Baptism.

Dear One, Listen to the Spirit!

"There shall be no night there! Where? Hereafter? HERE!"

The clouds have rolled away, you see face to face your own perfection. The beauty of holiness shines in and through you.

Good flows to you from all the universe. You are open and receptive to its healing. Underneath are the Everlasting Arms. You are surrounded on every side by the spiritual atmosphere of light, love and peace.

You are one with God and Jesus Christ. Your faith is of God and will continue forever. You know all good belongs to you, and so fearlessly and freely claim your own.

The loving spirit within you bears you up with strength. You behold with joy the full life of light and liberty.

You are a living witness of the power of God to set free—into health, strength and loving service for mankind. You are divinely satisfied.

And now you go forth in the presence of the Father, in the name of the Son, in the care of the Spirit, to manifest health, love and wisdom to all people.

You are chosen of God to bear witness to His Truth, and gladly do you fulfill your mission.

"It is finished." **AMEN!**

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